EARTH FIRST!

YULE EDITION

December 21, 1986 Vol. VII, No. II

THE *RADICAL* ENVIRONMENTAL JOURNAL ~~TWO DOLLARS~~ 1.00

ROAD FRENZY CONTINUES

Conservationists Suffer Stunning Forest Road Defeat

by Howie Wolke

Massive destruction of our National Forest wildlands and wildlife habitat will continue for at least another one to three years, thanks to the United States Congress and specifically to the dedicated efforts of US Senator James McClure (R-ID). In a shattering defeat for Earth lovers and advocates of sane forest management, Congress recently allocated $229 million to the US Forest Service (FS) for fiscal year 1987 for roadbuilding. The funds will be used for roadbuilding primarily during the 1987-1989 period. Because of contemporary Washington's alleged fiscally conservative atmosphere, and also because national conservation groups had mounted an intensive campaign to slash the budget for the destructive roads program, the defeat was especially bitter.

"We lost big," said Washington, DC, Sierra Club lobbyist Tim Mahoney in a recent telephone interview. "There's no saving grace in this at all," he added.

In a series of smoke-filled backroom deals, compromises, and arm twisting, Senator McClure convinced Congress to allocate approximately $51 million *over* the funding level officially sought *by the Forest Service for the fiscal year* (the official Administration request to Congress was $178 million). Moreover, the final budget allocation was comparable to those of recent years in which the agency, according to its Chief, Maxwell Peterson, has roaded and developed about 1.5 million acres of wild country each year. (Since 1984, the average annual FS road budget has been about $220 million.) Nor could conservationists take solace in the budget specifics. Of the $229 million, $165 million will go to the Forest Service's standard road construction and re-construction program, which mainly includes roads built for logging. Many of these roads will be bulldozed into country that is now de facto wilderness. Also, just under $50 million will fund a number of specifically identified recreation roads, including new construction in the recently designated Mount St. Helens National Monument, which is managed by the Forest Service. Many of the roads built with this money will ultimately be used for timber access, too, and all will have far reaching environmental consequences, even if they are never used to haul logs. Finally, the '87 budget gives the Freddies approximately $15 million as a special road planning fund, primarily so the agency can study ways of maintaining high long term timber harvest levels in the Pacific Northwest (FS Region 6: Washington and Oregon).

The timber industry victory resulted from a protracted struggle between Representative Sidney Yates (D-IL) and McClure. Appropriations for Forest Service programs (and those of a number of agencies) are set by Congressional Appropriations Committees, under the Subcommittees for Interior and Related Agencies. In the House, the subcommittee is chaired by Yates, an advocate of scaled down FS roadbuilding. The Senate subcommittee was chaired by the self-proclaimed conservative McClure, a long time advocate of taxpayer subsidized roads, timber sales, and other environmentally destructive pork barrel projects. (Due to the recent Democratic takeover of the Senate, McClure will no longer be subcommittee chairman.) Yates concurred with Mahoney: "It was a big defeat for those of us who thought the Forest Service to be spending too much money on roads." He added that the agency planned to build in numerous roadless areas for which Congress has proposed Wilderness designation, but not yet enacted legislation.

Although the FS formally asked Congress for $178 million for roads, Washington insiders feel that the agency actually asked for a figure closer to the $229 million that it finally received. This is because before any agency's funding request becomes an official "Administration Request," it must first go through the Office of Management and Budget (OMB). In the Forest Service, each Forest submits an annual proposed budget to the Regional Forester, and each Region in turn submits its proposal to the Chief; who then — based upon input from each of the nine Regions — formulates his proposal for the agency. The proposal is then sent to OMB, which this year apparently reduced it to $178 million, the official Administration Request for FS roads. That level of funding would have been bad enough. But FS leaders are savvy enough to know that powerful friends in Congress can ultimately override the

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RAID ON REYKJAVIK

Half of the Icelandic whaling fleet sitting on the harbor bottom. Photo by Christoph Manes.

by Captain Paul Watson

Hold it right there. Before you begin to read my incredibly interesting narrative which follows, I want to get something straight. If you are a self-righteous tight-ass who gets morally indignant about correct tactics, you know, the "I agree with your motives, I just can't accept your methods type" — if you are one of THEM, then do yourself and us a favour and read *Time* or the *Greenpeace Examiner* instead. This article does not contain scenes of excessive violence nor does it contain sexually explicit material (unfortunately). It does however advocate the destruction of property because, and pardon me for my old-fashioned ways, I believe that respect for life takes precedence over respect for property which is used to take lives.

Let's get something else straight. The killing of whales in 1986 is a crime. It is a violation of international law, but more importantly it is a crime against nature and a crime against future generations of humanity. Moreover, whaling is a nasty form of anti-social behaviour and an atrocity which should be stamped out. So, I don't want any crappy letters about tradition, livelihood or Icelandic rights.

With that said, we can get into the story.

August 1985: The "Sea Shepherd" makes a stop in Reykjavik while on route to the Faroe Islands. We berth directly behind the Greenpeace ship "Sirius." Across the harbour, we can see the Icelandic whaling fleet tied together. Our plan is to take on provisions before heading to the Faroes. At the same time, many pictures are taken, port facilities surveyed, security measures observed and a few crew tour the site of a whale processing plant 50 miles from the city.

Our arrival did not go unnoticed. The Icelandic police post a 24 hour guard at our gangway and police divers investigate the hulls of the whalers every few hours. Some of this activity is the fault of our reputation and some of it

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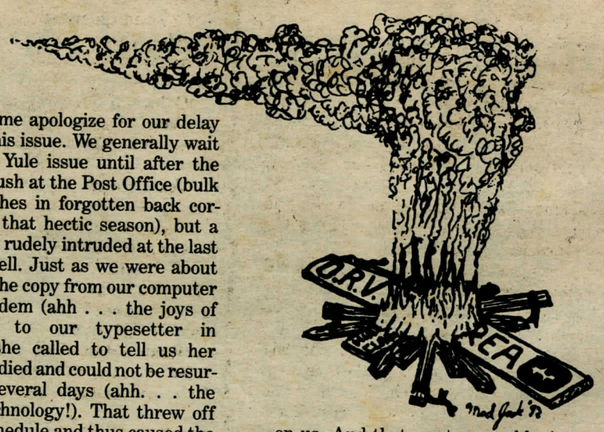
EARTH FIRST!

NO COMPROMISE IN THE DEFENSE OF MOTHER EARTH!

***Earth First!* Journal is published eight times a year.**
Subscription is $15 a year.
POB 5871 * TUCSON, ARIZONA 85703 * (602)622-1371

Around the Campfire



First, let me apologize for our delay in mailing this issue. We generally wait to mail our Yule issue until after the Christmas rush at the Post Office (bulk mail languishes in forgotten back corners during that hectic season), but a second delay rudely intruded at the last minute as well. Just as we were about to transmit the copy from our computer over the modem (ahh . . . the joys of technology!) to our typesetter in California, she called to tell us her machine had died and could not be resurrected for several days (ahh. . . the curses of technology!). That threw off our entire schedule and thus caused the mailing of this turgid wad of breathless prose and poesy to be delayed an additional week. We will be back on our tight and constipated schedule with the Brigid issue.

It's been a busy autumn for Earth First! in the media. The powerful action by Texas Earth First! against the Forest Service's destruction of East Texas forests received the widest national coverage any EF! action ever has. Not only did the Texas EF!ers make front page coverage in Houston and Dallas, dozens of newspapers from *The New York Times* to the Fargo, North Dakota, paper picked up the story from the wire services along with the now-classic photo of Pat Ellis Taylor chained to a tree. Good work, Tejanos! (Barbara Dugelby gives us the inside scoop on this action in this issue.)

Only slightly less notorious than the Lone Star tree huggers, Washington and California EF! groups have also garnered considerable local media coverage recently.

On the national media scene this fall, *Mother Jones* and *The Nation* presented analyses of the growing divisions within the environmental movement. Both articles prominently featured Earth First!. *The San Francisco Examiner's* Sunday *Image Magazine* had a front-page article on Earth First! in one of their October issues. This detailed and thoughtful piece went beyond the superficialities most features on EF! are content with, and discussed our underlying philosophy as well as our use of direct action. *Omni Magazine* (November '86) also had a good report on Earth First!. The current issue of *Whole Earth Review* reprints our Wilderness Preserve System proposal and map, and has an article on overgrazing by Lynn Jacobs. Later this winter *Esquire* and *New Age* will do features on us. And that most venerable American magazine — *The New Yorker* — plans a major article on Earth First! next year.

Speaking of media, you've no doubt read of the daring raid by members of Sea Shepherd's crew on the Icelandic whaling fleet. Now you can read the inside story from Capt. Paul Watson in this issue along with photographs fresh from Reykjavik harbor by our Norse scholar Christoph Manes.

The environmental movement suffered a major legislative defeat in the closing days of the 99th Congress, but you probably haven't heard a great deal about it in either general or conservation publications. In our lead article, Howie Wolke discusses this defeat over funding the Forest Service roadbuilding binge. Howie's article, by the way, was funded by the new *Earth First! Journal Research Fund*. If you'd like to see more articles of this type, send a contribution for the Fund to the Earth First! Foundation (POB 50681, Tucson, AZ 85703).

We've lost another EF! strongheart recently. Roger Featherstone remembers Lisa Bruhn in a guest editorial. Lisa's death was a heavy blow to those of us who knew her. May it spur us on to continue the good work to which Lisa gave so much.

Finally, I'd like to call your attention to an extremely important article from George Wuerthner on old growth forests. George in his clear, ecological style gives old growth defenders powerful ammunition.

An inherent danger of having "no compromise!" as your slogan is that you are tempted to deal with everyone in that kind of hardass manner. It's been a continual source of dismay to me to see uncivil, nasty, or even vicious disagreements within the Earth First! tribe appear in these pages. It's one thing to take on the enemy in an intransigent way, but quite another to treat members of your own tribe as beneath contempt because of disagreements over relatively minor points.

Within the Deep Ecology/Earth First! tribe there is room for considerable diversity, but we all share a general worldview, a general strategy, a passionate love for the wild, and a burning commitment to defend the wild. We unite together in stout determination to resist the insane juggernaut of technological, Cartesian "civilization" to reduce a diverse, precious, and living world to a dusty heap of "resources" that have been dispassionately ravaged for their short-term material value. We talk tough, and act without compromise in resisting that imperial rape of Earth.

But when we return from the battlefield to the campfire circle and discuss matters with our fellow warriors, we infrequently do not make a transformation in our discussional style. For example, now and then, we receive rude or even malicious letters from *Earth First!* readers in response to something another EF!er has written in these pages.

Come on, friends, that's not the way to reach agreement or even to reach agreement to disagree. We need to have two styles of discourse — a style for resistance against the enemies of life, and a style designed to find common ground with our allies in the defense of life.

If you disagree with something someone writes in these pages — fine. I disagree with a fair amount that we publish, but I believe in the role of this newspaper as a forum for the Deep Ecology/Earth First! movement. We need to chew over many questions and there are going to be strong feelings on opposite sides of them. You can, however, state your position in strong terms, even passionate terms, and still maintain a degree of respect for someone with whom you disagree. Respectful and constructive debate among us will lead to general agreement and comradeship even if minor areas of disagreement remain.

Before you write a letter to "Dear Shit Fer Brains" in response to something in these pages, remember that you are writing to friends. Be strong, but be civil.

Of course, if you really believe that human beings are the measure of all creation, that technology will save us, and that all EF!ers are a bunch of unwashed, demented jackasses, you are encouraged to be as nasty as possible in your letter. We all need entertainment.

— Dave Foreman

LISA BRUHN
In Memorium

The Earth First! movement is blessed with a number of very dynamic women. One of the best fell victim to a vicious form of cancer on December 8th. After a brief but valiant battle, she moved on to another life.

Lisa Bruhn, 28 years old. She is survived by her life-mate Rick, her family and her tribe. Lisa was a fighter always with a smile on her lips and a glow in her heart. She fought her illness to the very end with courage that few could match. She fought against overwhelming odds and almost won.

She was very important in the formation of Texas Earth First!, first in Austin (where she and Rick met more than six years ago), and then in Alpine. She was an inspiration to Texas Earth First! and to the rest of us as well. We remember her well at the Idaho Round River Rendezvous.

In a way, she did win. She was convinced that she was to do battle for Mother Earth. In a way, she is Mother Earth. When I learned she had died, I went for a walk in the desert. In the wind I heard her voice, in the sun I saw her smile, and in the washes I felt her courage. Lisa will live in every battle we wage for the Earth. She will be remembered when we fight for wilderness the rest think we will never save. Lisa, you will live as long as we do.

Our hearts go out to Rick as he learns to deal with this loss. Hang in there, buddy.

The Earth First! Foundation will be setting up a special fund in the memory of Lisa at the request of Rick Bruhn. Gifts to this fund should be sent to Earth First! Foundation, POB 50681, Tucson, AZ 85703 and earmarked in memory of Lisa Bruhn.

— Roger Featherstone

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December 21, 1986
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Although we do not accept the authority of the hierarchical state, nothing herein is intended to run us afoul of its police power. *Agents provocateurs* will be dealt with by the Grizzly Defense League on the Mirror Plateau.

Contributions are welcomed and should be typed or carefully printed, *double spaced*, and sent with an SASE if return is requested. Art or photographs (black & white prints preferred, color prints or slides OK) are desirable to illustrate articles and essays. They will be returned if requested. Due to our tight budget, no payment is offered except for extra copies of the issue.

All material should be sent to Earth First!, POB 5871, Tucson, AZ 85703, except for poetry which should go to Art Goodtimes, Box 1008, Telluride, CO 81435.

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Contributing Photographers: David Cross, George Wuerthner, Howie Wolke, Ed Berger, Doug Peacock, Scott Smith, Roger Featherstone.

Mailing: Tucson Earth First! Group

ADDRESSES

POB 5871, Tucson, AZ 85703 (602)622-1371: Letters to the Editor, Manuscripts, Art, Photographs, etc. for *Earth First!* ; Subscriptions, Changes of Address, Inquiries; Merchandise Orders; Clippings; General Correspondence.

POB 1008, Telluride, CO 81435 (303)728-4301: Poetry, Correspondence with Art Goodtimes.

Letters to the Editor

Letters to the editor are welcomed. Lengthy letters may be edited for space requirement. Letters should be typed or carefully printed and double-spaced, using only one side of a sheet of paper. Be sure to indicate if you want your name and location to appear or if you wish to remain anonymous. Send letters to POB 5871, Tucson, AZ 85703.

Dear Editor

A note to comment on Miss Ann Thropy's article "Technology and Mortality." I think her point is well made — the intervention of medical science into the natural process of death and generation has created the problem of overpopulation to some degree. This is an issue that is easy for us to address here on our own turf, without speculating about the theoretical implications in third-world countries.

Does everyone who reads the *EF! Journal* know that it is *illegal* for anyone in this country to die if the technology exists to save him/her? The only exceptions made are for the terminally ill or those who will obviously not recover beyond machine-sustained existence in an unconcious state. Even these are decided on a case-by-case basis, and legal action is often necessary on the part of those who seek relief for the crippled person. If tomorrow you were involved in a catastrophic accident (80% of your body burned, for instance) no matter what the cost in medical bills or pain, neither you, nor the medical staff, nor close relatives could legally stop the wheels of technology from trying to spin you alive.

This all hinges on philosophical opinions which completely disregard the value of your life or the impact of your life on this planet and its ecology. Such questions will never be answered to everyone's satisfaction, so in the interest of personal freedom we must have the right to answer them in our own way, whether or not that agrees with the wishes of a technologically totalitarian government.

Two organizations involved in this fight are Concern for Dying (250 West 5th St., NY, NY 10107) and the Hemlock Society (sorry I don't have their address). Concern for Dying has been working to make their "Living Will" legal — so far it's been accepted in 39 states. Basically, it's a document that an individual can fill out which declares a refusal of technological intervention in the event that that individual is later unable to consciously direct medical treatment. Again, the Living Will only covers the cases where an individual is terminally ill or biologically dependent on technological support. Concern for Dying is slowly trying to gather support for a more far-reaching change, but the resistance is great — especially from the medical hierarchy.

The issue of death for our species has powerful ecological implications. Death deserves to be a major issue because it is unavoidable — we either allow it to take its natural place or suffer the unnatural consequences.

—Brian Carter

Dear SFB

I want to respond to two superb articles in the Samhain issue — "Technology-Free Zones" and "Technology and Mortality."

The rejection of technology is an idea whose time is overdue! The rejection of technology, including medical technology, on a massive scale may well be the only hope for our poor planet. But this is not a sad idea, because the rejection of technology will only improve the quality of life.

Besides converting clean air, water and soil into unnecessary products, technology has turned skilled craftspeople, who felt pride in quality work, into bored, dehumanized assembly liners. Technology has actually made the workday longer — witness families in which both parents work full-time to support the household's collection of machines.

To suggest that we should abandon the technology that ensures the survival of every infant requires courage. Yet no one would suggest that the world would be better if every one of each salmon's 2 million eggs grew to be a salmon, or every acorn an oak. All living things are fruitful in excess, including humans. To deny this, as we do now is to strain the planet beyond her capacity to support us.

Technology as we now have it is a *very* recent invention. Even if we go back a few thousand years, to include basic technological developments in agriculture, that is not long compared to 2.5 million years of successful life for our species. Technology is just a recent experiment. We can wisely observe that the experiment has failed, and abandon it. Or we can cling to it until the end. I'd rather quit the experiment now.

—Linda Palter

Dear SFB,

Re: Miss Ann Thropy's "Technology and Mortality."

BALDERDASH.

Though I love Earth First!, I am becoming increasingly impatient with the "get rid of all technology and most people" strain of thinking. Thropy's inconsistency — she'd "use any method technological or otherwise, to protect my child" — but we should get rid of technology anyway. Bosh!

Let me ask Miss Thropy a question — and I'd really like an answer. What technology has *she* given up so far? Her car? Electricity? TV? Radio? Antibiotics? Birth control pills?

Miss Thropy — among so many others, has not thought it through. By her draconic standards, *Earth First!* would have to cease to exist. It is not, I presume, printed by hand with wooden type. It is not, I presume, printed on hand-made paper. It *is* , I know, distributed by mail, which involves the use of petroleum-powered vehicles.

The question is not how to "dismantle technology" but how to become wise about the use of *appropriate* technology. It is stupid to bear 10 children (or more!) and have 8 of them die before the age of 2, when there can be adequate methods of birth control, abortion and sterilization. Those of us involved in ecological movements only too often ignore the social, economic and political restructuring needed to cope with world problems.

I don't think the article is blasphemous; it just isn't thought out.

—Joanne Forman, Taos

Dear SFB,

After reading the articles and suggestions regarding the RRR, I would like to voice my opinions.

At the '86 Rendezvous, I met a few nice people, some beautiful children, and talked with some very interesting canine friends. I learned from one good looking pup that there has never been *any* dog who knowingly or intentionally had anything to do with rainforest destruction, old growth logging, nuclear technology or the decline of Grizzlies in the Yellowstone ecosystem! Some record, eh? Most did not even own a car. Some confided in me their plans of midnight monkeywrenching which were aimed mainly at the problem of sheep overgrazing certain ranges (I promised not to mention specifics).

All was not roses, however. I learned that one portion of the creek had been UN-officially designated as a sock washing area. Directly upstream from our water-jug filling station. However, the water tasted fine and we all lived.

I would like to suggest that all the domestic whimpering snivelers stay at home next year. If you don't like kids crying, dogs barking or corny, imitation wolf calls at all hours of the night, STAY HOME.

And perhaps we could do without shampoo in the streams, video machines, televisions, generators, PA systems, and noxious weed-seed-carrying baled hay for use as a stage.

Let's have more beer (champagne!), more music, more pets, more kids, more down-to-earth people, and more drunk and ignorant rituals!

—Slim, Utah

Dear SFB,

Bill Devall's excellent piece in the November issue entitled "Devall Dissects Environmental Agenda for the Future" presented what I believe to be a very accurate and important view about the course being taken by mainstream environmental groups. There is, however, one thing that bothers me. It seems that whenever he leaves the critique and moves into describing the alternative, I get lost.

I suppose this will bring snickers and groans from your inner circle, but even though I believe in and support virtually everything EF! promotes, I have no idea what deep ecology is. I haven't even read anything that makes me want to know what it is. The Devall article quotes a social ecologist, Murray Bookchin, as promoting a vision "based on a libertarian (anarchist) commitment to decentralization, alternative technology and a libertarian practice based on affinity groups, direct democracy, and direct action" and says if we don't do all that, we're headed for "ideological obscurantism." I ran to the dictionary several times, but I still don't know what all that means. I am reminded of people who sit around arguing about the theories of Marx and Lenin and wondering why the revolution never happens.

The environmental movement has been accused of being elitist, mired in established techniques, and bankrupt of vision — and justifiably so, as Devall explained. But I don't see how this "rising culture" of understanding about how we must relate to the earth will catch on if all of us Jill Sixpacks out here have no idea what you're talking about. Who's being elitist now?

—Nancy, Portland, OR

Editor's reply: Good point. Some of our articles and essays do get a bit thick at times (but some of our readers like a little turgidity). Earth First! is an extremely diverse tribe, ranging from academic philosophers to lots of Jill & Joe Sixpacks. This newspaper is a diverse publication offering both academic papers on the finer points of our philosophy to besotted accounts of the Rendezvous. As someone who nervously straddles that range, let me offer a couple of down-to-Earth definitions of Deep Ecology: Earth first! Wilderness for its own sake! Never stop howling! Over my dead body! Who speaks for the Grizzly? Resist much, obey little. Where's the beer? Your tent or mine?

To state it a little more seriously, the central idea of Deep Ecology is that all things — animals, plants, rocks, rivers, clouds, etc. — have a right to exist for their own sake, without needing to justify their existence by some real or imagined value to human beings. This is the concept of "intrinsic value." In other words, a Grizzly Bear or a Snail Darter has traveled the same three and a half billion years of evolution that we have and has just as much right to be here as we do. We have no right to consider them or anything else on Earth as mere resources for our use or abuse.— DF

Dear SFB,

Maybe yes, maybe no Earth First! intended to come off in the local press (*San Jose Mercury News*, 10-19-86) as a bunch of ineffectual forest faries. Maybe EF! doesn't care how the public sees it? Here was an opportunity to say again, with an audience and represented by an "Environment Writer" no less, what Earth First! stands for.

Only one BIG message came through the filtered forest light and hoary whiskers: Fuck You! Now, I can understand that message delivered to the bureau-

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USUAL DISGUSTING PLEA FOR MONEY

The Earth First! movement runs on your financial support. We don't need as much as other groups since we are grassroots, volunteer, decentralized and have low overhead. Moreover, you get to select where your hard-earned money goes. Don't send your contributions to this newspaper, send it directly to one of these hard working groups:

***Earth First! Foundation, POB 50681, Tucson, AZ 85703**
(contributions to the Foundation are tax-deductible)
***Nomadic Action Group (Mike Roselle), POB 83, Canyon, CA 94516**
***Colorado Earth First!, POB 1166, Boulder, CO 80306**
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This fundraising appeal is placed as a service to the Earth First! movement. THANK YOU for your support!

Please send any newspaper clippings mentioning Earth First! or dealing with subjects of interests to us at POB 5871, Tucson, AZ 85703. Clippings about monkeywrenching of any kind would also be appreciated. Thank you!

The Post Office does not forward Third Class Mail but they do charge us 30 cents apiece to to send us your change of address. Please send us your change of address promptly so you do not miss an issue of *Earth First!* and we do not have to pay the Post Office to receive it. Some people using clever aliases are not receiving their copies of *Earth First!*. Be sure to notify your postperson that "Attila the Hun" or "The Animal" receives mail at your address.

SCHEDULE

***Earth First! The Radical Environmental Journal* is published 8 times a year on the old pagan European nature holidays: Samhain (November 1), Yule (December 21 or 22), Brigid (February 2), Eostar (March 21 or 22), Beltane (May 1), Litha (June 21 or 22), Lughnasadh (August 1), and Mabon (September 21 or 22). Deadlines for articles are three weeks before the cover date: October 10, December 1, January 10, March 1, April 10, June 1, July 10, and September 1. The newspaper is mailed Third Class on the cover date. First Class delivery is available for $10 extra a year. Airmail delivery overseas is available for $20 a year extra.**

Errata

We wish to apologize to David Orton and our readers for the sloppy way in which David's article on seals appeared in our last issue. The computer (aghast! yes, we do rely on the evil and omnipresent computer to produce the journal) apparently ate part of the article in transmission and we failed to notice this until after we'd gone to press.

Incidentally, David and his group, the North Shore Environmental Web (NSEW), recently won a significant victory in their fight against reckless spraying of the chemical Roundup and the biological pesticide Bacillus Thuringiensis (Bt) in Nova Scotia. David and NSEW convinced the East Hant municipal council to support the principle of "the landowner's right to hear both sides of the forestry spray issue before the spraying is actually carried out." (*The Daily News*, 11-19-86)

— *John Davis*

Roads

budget slashers at OMB. The FS most likely told McClure exactly what it *really* wanted and pretty much got it, in spite of the scaled down Administration proposal.

To say that this sounds like a bizarre departure from the idealized form of government taught in high school civics is to put it mildly. Originally, Congressman Yates proposed a road budget of about $103 million, or $75 million below the Administration request. McClure countered with a Senate proposal of about $253 million. To add trading bait to his already extremist proposal, McClure attached a couple of egregious riders to his bill, including one which, had it passed, would have specifically directed the Freddies to emphasize roadbuilding in its unprotected roadless areas. Although Senator William Proxmire of Wisconsin led a noble effort to slash funding in the Senate, McClure got the Senate to pass a budget of $237 million, and then managed to cajole the House/Senate conferees to pass the final budget with very little removed from the Senate proposal. Ultimately, Yates' own subcommittee outvoted him 7-2, and even alleged pro-environment Democrats such as Montana Senator Max Baucus, voted with McClure, who apparently threatened to withhold funding and support for projects and bills favored by other Congressmen in the event that they refused to support him on forest roads. Most fell right into line. Virtually all of the so-called "compromises" in this battle moved the funding level upward toward that advocated by McClure (and the FS). In addition, though Yates and his allies managed to strike the bad roadless area language from the final bill, the substitute language merely states that the FS "should not unduly accelerate its access into released roadless areas." Considering the existing rate of roadless area development, the provision in effect gives the Freddies the green light to continue the destruction in their usual manner. The industry victory was nearly total; it was a banner day for Big Timber and the Freddies.

One particularly disturbing aspect of this process was that the entire debate focused upon the funding level which Congress would appropriate either above or below the official FS request. Unfortunately, the political system tends to grant bureaucratic proposals automatic legitimacy, no matter how absurd they are. As *Earth First!* reported in its Litha 1985 issue (see "Road Frenzy," by Howie Wolke) the FS has been on a massive roadbuilding binge for decades, and any request for *any* further funding for National Forest roadbuilding must be viewed with extreme skepticism. The debate should have pivoted upon the fulcrum of zero funding, and should have included discussion of an immediate and long term *reduction* of total road mileage in the National Forests. Many forest advocates feel that the construction of even one additional mile of road in the public's forests would be irresponsible, and that the annual expenditure of over $220 million, or even of the $178 million that the agency officially requested, represents a federal boondoggle of the highest magnitude. Clearly, an out-of-control bureaucracy is being fueled by an out-of-control spend-happy Congress.

Today, the National Forest system includes 343,000 miles (not including federal, state, or county rights of way) of existing roads. That is equivalent to almost 14 times the circumference of Earth and is almost 1.5 times the distance from Earth to the moon. It is over eight times greater than the entire US Interstate Highway System. According to the Forest and Rangeland Renewable Resource Planning Act (1985 Amendments), the Forest Service will build another 580,000 miles of road by the year 2030. This includes 40,000 during the next decade. As *EF!* has already reported, sympathetic FS employees have indicated that the agency plans to build between 75,000 and 100,000 miles of new road in inventoried roadless areas. But that estimate might be low. Nobody knows what the exact figure will be; if the Forest Service does know, it isn't saying. Interestingly, a spokeswoman for Senator McClure denied that the Forest Service was on a roadbuilding binge: "It's not as if they're going to go into the National Forests and build thousands of miles of new roads," said McClure staffer Lee Broadfoot.

Earth First! stopping the Bald Mountain Road, Siskiyou National Forest, Oregon, 1983.

The negative consequences of roadbuilding on the public lands cannot be overstated. Each mile of forest road obliterates an average of five acres of productive habitat. Roadbuilding always causes erosion, and frequently causes sediment pollution of nearby streams. Increased access provides new opportunities for slob road hunters, poachers, litterbugs, and off road vehicle users. The corresponding loss of wild country also results in increased overuse of remaining roadless and designated Wilderness areas, and forest roads are used as an excuse to deny public land ecosystems long term protection as designated Wilderness. Forest roads are also ugly. Perhaps most important, increased wildland development of any kind — but especially roads — results in the fragmentation of habitat, the total elimination of populations of sensitive wilderness-dependent species such as Grizzlies and Wolverines, reduced migration and thus reduced gene flow between adjacent populations of various species, and therefore an overall reduction in biological and genetic diversity.

Perhaps the most obvious result of the Freddie roadbuilding program is the destruction of millions of acres of wilderness. Although the agency apparently has no official computation of planned new road mileage for roadless areas, it does have official estimates for the *rate* at which new roads and associated activities will wipe out de facto wilderness. Again, Chief Peterson estimates that, nationwide, the Freddies will continue to destroy wild country at the rate of 1-2 million acres per year, as they have done since shortly after World War II. The official acreages they plan to destroy are a matter of record for each Region and Forest, and can be obtained at any Forest Supervisor's or Regional Forester's office. All figures are based on the assumption that new draft and final forest plans will be implemented with minimal changes, and that the agency will continue to receive adequate funding from Congress with which to carry out the ecological holocaust.

For example, Region 1 (Montana, northern Idaho) includes approximately 8.4 million acres of unprotected National Forest wildlands (6.2 million in MT and 2.2 million in northern ID). The bureaucracy plans to develop 2 million of these acres during the next decade, and another 1.8 million acres by the end of the current 50 year planning cycle. Thus, the Freddies would allow 3.9 million acres of currently unprotected wild country to survive for the long-term in Montana, and .7 to survive for the long-term in northern Idaho. These figures certainly lend credence to charges that the Freddies plan to wipe out as much roadless country as they can during the next decade, forever eliminating these areas from designated Wilderness consideration. At least in the Northern Region, they plan to develop more wild country in the next 10 years than during the ensuing 40.

Of course, acres per year isn't the whole story. For one thing, FS roadless area calculations only include areas in excess of 5000 acres, the minimum acreage generally required by the Wilderness Act for designation as Wilderness. In truth, any new road built through previously unroaded habitat, however small, fragments habitat and degrades the overall natural character of the landscape. Often, if new roads in non-roadless areas are built through unstable soils; delicate riparian zones; or other important habitats such as calving areas, winter range, or migratory corridors; they can cause as much environmental damage as roads built through roadless areas larger than 5000 acres.

Furthermore, any sizable tract of wild country is more valuable than the sum of its parts. In many instances, the process of splitting large roadless areas into smaller and smaller parcels can proceed with relatively small decreases in the actual roadless area acreage. Thus, FS estimates of wilderness acreage to be liquidated understate the actual environmental damage that will occur. Many species (including some of us humans) not only need wilderness, but need *big* wilderness. Habitat fragmentation virtually always results in reduced biological diversity, and fragmentation occurs even when only minimal acreages are actually removed from the roadless area base. Rarely do bureaucrats even attempt to calculate a road's cumulative ecological impact.

As bad as all of this is, the $229 million for Forest Service roadbuilding represent only a small portion of the taxpayer dollars that are used by Freddie roadbuilders to destroy forest ecosystems. Forest road funding comes from two general sources. The first is the direct Congressional appropriation, which as we've seen, is an annual process. Theoretically, citizens can affect this program by lobbying Congress and by electing representatives who sympathize with sane forestry. The second way in which the Forest Disservice manages to build so many roads each year is through the Purchaser Credit Program (PCP). The PCP allows the Freddies to subtract the estimated cost for timber sale roads from the stumpage price at which bidding begins for a particular timber sale. (The Purchaser Election Program [PEP] is an offshoot of PCP which allows small timber operators to choose to pay the full stumpage price in exchange for the FS building the roads for them.) Since the Freddies generally set the stumpage price at the approximate market value, subtracting the roadbuilding costs from the stumpage price allows timber companies to often pay an artificially low price for the timber. Thus, although the timber companies build these roads, the American taxpayer in effect foots the bill. In the Pacific Northwest and elsewhere where the timber is particularly valuable, competitive bidding can raise the price sufficiently above stumpage (or the stumpage price itself might be adequate) to allow the agency to recover all of its sale related costs (preparation, administration, reforestation, roads, etc.), and then some. But in many cases, the De-Forest Service loses money by selling timber at below cost rates. The indirect road subsidy is a key reason why over one-third of all FS timber sales were below cost during the 1975-1985 decade. During that period, the Freddies lost $2.1 *billion* on these sales.

In spite of the massive annual Congressional appropriation for forest roads, in any given year the FS builds far more miles of road under the PCP (including PEP) program than it does with appropriated public works funding. The table compares the road miles built during each of the last 6 years under each roadbuilding program for Region 1. During this same period, the FS in Region 1 spent $42,558,600 on public works roads, and $72,068,400 on PCP and PEP roads.

Why then, one might ask, is the Congressional appropriation so important? Simply put, even though the PCP/PEP road mileage is much greater, the most destructive forest roads are built with appropriated funds. This coffer is what the Freddies use to penetrate large roadless areas, eliminating them from Wilderness consideration and creating access to timber stands which would have been uneconomical to log without the subsidy. (Oregon's infamous Bald Mountain Road on the Siskiyou National Forest was funded by direct appropriation). PCP and PEP roads are frequently the shorter spur roads that are built in conjunction with specific timber sales. But again, all these roads are destructive to forest ecosystems, regardless of the mechanism of subsidy.

In fiscal year 1986, Region 1 employed 121 civil engineers and only 66 wildlife biologists. Nationally, as of June 1985, the agency employed 1190 civil engineers and 497 wildlife biologists (these were the most recent figures, according to the FS personnel office in Washington, DC). Chief Peterson first entered the Forest Service as a road engineer; Deputy Chief Jeff Sirmon is also a professional engineer.

Roadbuilding in the National Forests dwarfs all other FS programs. Above all else the Forest Service has become a roadbuilding service. In the 1960s, the agency built an average (all roads) of 5200 miles of new road each year. That figure increased to 8500 miles per year in the 1970s, and 9400 miles per year thus far in the 1980s (through 1985). (The recent down trend, shown in the table, for Region 1 is an anomaly that is due to a sudden increase in roadbuilding during the years 1980-1983, and a poor timber market in recent years.) In fiscal year 1983, a banner year for Freddie road builders, the agency built

YEAR	MILES (Appropriated)	MILES (PCP + PEP)	TOTAL
1981	197.9	585.7	783.6
1982	270.6	508.4	779.0
1983	331.1	597.0	928.1
1984	239.7	434.9	674.6
1985	207.9	440.3	648.2
1986	142.1	359.2	501.3

282% of its RPA target road miles (appropriated funds), while constructing and maintaining only 19% of the RPA target for trails, and 51% of the target for wildlife habitat improvement. During the 1940s, there were 145,000 miles of National Forest trails; by 1980 — the last year in which the Freddies released figures — the trail system had been reduced to 101,000 miles. (In 1960 the average system wide trail use was 19 user days per mile; in 1980 it was 126.5 user days per mile.) Thousands of miles of forest trails are being bulldozed away by roadbuilding crews. During the years 1979-1986, the FS spent an average of $38,000 per mile of public works road in Region 1. Furthermore, thus far in the 1980s, total National Forest road construction costs have averaged a half *billion* dollars per year, or roughly half of the entire National Forest system appropriation. Throughout the National Forests, as more and more steep and remote areas are roaded and logged, the financial costs of destructive forest roads will increase. And throughout the system, the cost to our soils, rivers, streams, wildlife, wilderness, and way of life will continue to be incalculable, but devastating.

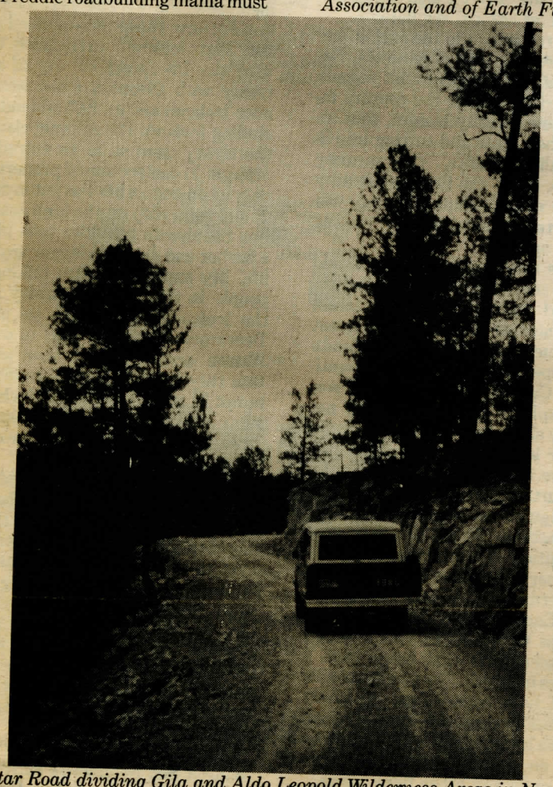
The National Forest Road Scandal is the quintessence of what is wrong with the bureaucratic system, of what happens when a bloated intractable bureaucracy functions only to perpetuate itself and its pet programs. The Forest Service roadbuilding program is the indelible monster that now governs its former master. Is there any hope for meaningful reform? Peter Kirby, legal council for The Wilderness Society, seems to think so. "In the long haul it was a successful campaign," he says, referring to the failed effort to slash FS road funding for '87. For the first time, he argues, we "made it a major public issue." Russ Shay, staff person for the Public Lands Subcommittee in the House of Representatives agrees that the road budget has finally been "elevated to a major issue," but also cautioned that it's now up to conservationists to "escalate" the battle. Congressman Yates also mentioned the Democratic takeover of the Senate as a reason for optimism. He emphasized the importance of the budgeting process, and said that his subcommittee will "probably hold hearings in February" on road funding for FY 1988. He says it's extremely important that he and other members of Congress begin now to hear from citizens about forest roads.

But Freddie roadbuilding mania must be fought on a number of fronts. Region 1 planner Tom Donahue (a civil engineer by training and former road builder for the Wyoming Highway Dept.) says that there have been very few "California V. Block" timber appeals of roadless area timber sales in the Region, and that the development of roadless areas in the Region has continued — even though he has known of the illegality of the actions. (The California V. Block decision rendered RARE II a violation of the National Environmental Policy Act [NEPA]. This decision was followed by other decisions in which the courts found RARE II to be in violation of NEPA. Thus, the courts found the further development of roadless areas, in the absence of a new EIS, to be illegal. In states such as MT and ID in which Congress has yet to pass a post RARE II Wilderness bill releasing the FS from its legal responsibility, any planned roadless area development can be stopped by any citizen filing a simple CA V. Block appeal.) [*Editor's note: a simple one-page appeal form to do exactly this is free from this newspaper.*] The agency seems determined to build roads and cut timber; it often seems to be playing a "How much can we get away with?" game.

Congressman Yates is right: the importance of the budgeting process to the Forest Service roadbuilding program is very real. But even a 50% reduction in Congressional funding (an extremely unlikely scenario — at least for the near future) would still result in thousands of miles of new forest roads being built in currently roadless habitat and other sensitive areas. More and more citizens, biologists, and responsible foresters are concluding that it won't be enough to merely slow the debacle. Roadbuilding must cease, and to even approach that goal will require successful efforts to slash Congressional funding, to pass strong Wilderness bills, to force the Freddies to drastically alter most of their new forest plans, and perhaps most important, to organize major grassroots resistance to the bureaucratic carnage. Unless Earth lovers can succeed on all of these fronts, the Forest Service's drunken binge of wildland destruction will continue.

*Howie Wolke is one of the most perceptive and experienced critics of Forest Service mismanagement in the United States. He is a former Friends of the Earth representative for Wyoming, and a founder of the Wyoming Wilderness Association and of Earth First!. He is currently completing a book (***Wilderness On The Rocks***) about the failure of America's public lands conservation movement.*

Research for this article was paid for by the newly established **Earth First! Journal Research Fund.** *Contributions to the* **Research Fund** *can be made to the Earth First! Foundation (checks payable to the Foundation), POB 50681, Tucson, AZ 85703. Specify that your check is for the* **Earth First! Journal Research Fund.**



North Star Road dividing Gila and Aldo Leopold Wilderness Areas in New Mexico. Thousands of miles of roads like this are planned by the Forest Service in currently roadless areas. Photo by Dave Foreman.

EDITORIAL
Do it!

by Howie Wolke

The deeper one delves into the seething caldron of bureaucratic idiocy, the more one is repelled by the stink of the iniquitous. As I continue to learn about the US Forest Service and its roadbuilding mania I am forced to conclude that the major missing ingredient in the battle against the vile agency is *widespread physical resistance*. There's no quick fix that I know of that will quell the bureaucratic desire for more roads, more logs, more ski areas, more mines, more oil leases, more projects. Projects keep bureaucrats busy; busy bureaucrats remain employed. When you come right down to it, that's the bottom line.

For years, intelligent hard working professionals and volunteers in organizations such as the Sierra Club, The Wilderness Society, and some state wilderness groups have been organizing; fighting egregious forest and BLM plans; and lobbying for more comprehensive Wilderness bills, for reduced road funding, and for softer forms of resource management. Certainly, in many cases mainstream environmental groups could be more effective by compromising less, taking stronger positions, and avoiding the wrong side of the fine line between working within the system and being co-opted by the system. The environmental movement is often meek and listless. Nevertheless, for the most part the wilderness/public lands movement consists of honest and dedicated people who are doing what they perceive to be their best in the face of almost insurmountable odds. The opposition does indeed present an image of omnipotence; it is eminently understandable that many activists feel that the most they can hope for is to delay the intractable beast to slow the carnage, and to get a few key areas protected by Congress.

I admire many mainstream wilderness/public land activists. We need them. They must continue to lobby, organize, amass statistics, and provide the factual basis for our genuinely righteous cause. But the two decades since Rachel Carson published *Silent Spring* and launched the modern environmental movement into high gear have proven that, at least when it comes to the public lands, working within the system is not enough. The Forest Service has been destroying roughly 1.5 million acres of wild country each year and has been generally impoverishing a once sublime landscape in ways which we can't even begin to understand. This, in spite of the lobbying, the letters, the testimony, the facts, and even in most cases, public opinion. The roadbuilding binge continues, in spite of 32 million acres of Congressionally designated National Forest Wilderness. Nor is the BLM much (if at all) better.

The stakes are high; our losses are, for all practical purposes, permanent. We may be winning some battles, but we're losing the war. I, for one, cannot accept *any* less wilderness, *any* further reduction in the biological integrity of our small portion of the planet. The Tree Nazis must be stopped. So please, write your Congressperson and tell her/him that you oppose *any* further Congressional funding for Forest Service roads. Send a copy of your letter to Representative Sidney Yates; thank him for his efforts to reduce the road budget, and tell him to continue the fight (US House of Representatives, Wash., DC 20515). Attend hearings on public land issues. Testify. Demonstrate. But that's not enough. Enter the woods, the deserts, and the prairies. And resist. Only if a new resistance swells to proportions that become physically disabling to intransigent bureaucracy and cohorts can the tide of wildland ecosystem decimation be broken and reversed. Do It!

Howling in Texas

by Jean Crawford & Ron Cook

Amidst unfriendly rumors that we had gathered for the sole purpose of sabotaging a planned Pedernales Falls State Park deer hunt (the park service had 50 state troopers, squad cars, and helicopters poised to pounce if we made a move), howling ecoheads of Texas took to the Hill Country over Thanksgiving weekend and shared information, intuition, food and song. The Texas Earth First! Rendezvous included a fluid population of 30-40 EF!ers who hiked in 2.5 miles to the Pedernales Falls State Park primitive camping area.

On Thursday, five dedicated folk hiked extra miles to bring supplies to the campsite. Thanks, Barbara Dugelby, Roger Featherstone, Larry Shelton, Ron Cook, and Lou Jost! After setting up camp we enjoyed a Thanksgiving dinner of veggies and rice that couldn't be beat. As the rain came, the spirits joined us and added to the merriment. That night we were joined by four of the six heroes arrested at the first Battle of Four Notch.

Friday morning, Norma Fowler, professor of botany and friend of Austin EF!, gave a workshop on the ecology of the Pedernales area. The afternoon was an experience in Earth spirituality. Lilith's Daughter taught us about "moving back in with your Mother" or spiritual ways to stay connected with Earth, even in a big city. A ritual was held which uplifted the spirit and which, of course, included a howl or three. Texas' own eco-bard, Bill Oliver, arrived in time to share a bowl of lip-smacking-good black bean chili (courtesy o' Barbara) and lead us in rounds of song and spirit.

Saturday, after a leisurely breakfast, Jumpin' James Jackson, of Four Notch fame, told us about East Texas bioregions, which are the most diverse in the country. That afternoon — in an enlightening workshop led by the Father of Texas Wilderness himself, Ned Fritz — we discussed the proposed Longleaf Ridge Wilderness in the Angelina National Forest, further Farced Circus threats to East Texas forests and strategies to save them. Dr. George Crawford, physics professor and defender of the environment, spread the word against acid rain and recruited everyone present to be part of his acid rain data collecting network. [EF!ers eager to join this acid rain monitoring network can obtain information on it from Austin EF!, address in Directory.] Evening found us singing from *Li'l Green Songbook* with Bill Oliver and the Earth First! Percussion Jam. Ned, in his St. Nick guise, kept us all going with his ear-to-ear grin and tapping toes.

Sunday saw us sadly saying goodbye, especially to our friends from Tucson, Roger Featherstone and Dale Turner (who had a 20 hour drive ahead — thanks for coming guys!); but all was not over: Several people, led by Christi Stevens of Four Notch fame, went to the Dobie Paisano Ranch to see grassland ungrazed by livestock.

The Rendezvous was marked by inspiring companionship. Special kudos go to Kent Manski for his art and for ecologically packing in and packing out his dyes, and to Kevin, who biked from Austin and back — adding no pollutants to our air! We were fortunate to see four Bald Eagles, two Wild Turkeys, and Roger's first wild armadillo! The greatest hits of the weekend were Bill's new songs about "Bugis and the Beast" and "Champ, the lonely monster of Lake Champlain." Everyone had a howling good time and many were inspired to head for the North Rim of the Grand Canyon next July. Thanks to everyone who was at the Texas Rendezvous; y'all made it great!

P.S. Unfortunately, we were having too much fun to do anything to interfere with the planned deer hunt. Sorry, Hal.

RAID

results from a Greenpeace conference where we were accused of being terrorists. Greenpeace wanted to make it clear that they were not associated with us in any way. We hold our own press conference to say that we are not associated with the wimps on the "Sirius" in any way. A bunch like that can give us a bad name. At the same time, we deliver a warning to Iceland through the media.

I tell them that we have not come to interfere with Icelandic whaling at the moment; but that if Iceland intends to violate the moratorium on commercial whaling set to begin in 1986, then Iceland can expect to see the enforcement of International Whaling Commission (IWC) regulations.

We then left Iceland and Greenpeace. Greenpeace workers were relieved to see us leave. They were "networking" with the whalers. That meant they were giving tours of their ship and sharing beer with whale-killers. My crew, by the way, were not allowed to tour the Greenpeace ship or share the beer. When we left, Greenpeace warned us to stay out of Icelandic waters. Quaking in our deck-boots, we scurried away from Iceland in mortal fear and proceeded to the Faroe Islands to save a few whales.

June 1986; Malmo, Sweden: The "Sea Shepherd" sails from Plymouth, England, to Sweden. We berth a few blocks from where the meeting of the IWC is taking place. Ben White is our official observer at the meeting. He is not happy. "The whalers intend to keep whaling. They say that Icelandic and Norwegian whaling is not commercial and must continue for scientific purposes."

The objective for continuation of scientific whaling would be almost funny were it not so tragic. The Icelanders requested a scientific permit to kill whales so as to determine the reasons for a decline in Fin and Sei Whale populations in the North Atlantic. The proposal was rejected by the scientific committee. One committee member stated, "Iceland is seeking to prostitute science in an attempt to mask a commercial venture."

Iceland left the meeting vowing to kill whales despite IWC disapproval. The established approach had failed. A decade of work to bring about a moratorium was all for nothing. With the moratorium in effect, whales continued to be slaughtered by the Soviet Union, Japan, Iceland, Norway, and South Korea. We were ready to act against these pirates; but, still, the forces of moderation screamed, "We still have an ace in the hole, the Packwood-Magnusson Amendment."

The Packwood-Magnusson Amendment is a wonderful piece of legislation which seeks to protect whales by advocating the implementation of economic sanctions against nations which do not comply with IWC regulations. This meant that Iceland, Norway, Japan and South Korea would have to stop whaling or face the ire of the US. To keep whaling would be to lose fishing rights in US waters and to lose the right to market fish in the US. Sounds too good to be true, and it was. President Reagan shot the Amendment down by announcing that the US would not impose sanctions on a NATO ally. By choosing to discriminate in the application of the law, the President made a mockery of the law and sacrificed the whales on the altar of NATO. To add insult to injury, the President then struck a deal with the Icelanders that would allow them to market 49% of their whale meat to Japan without US interference. The price — permission to use Iceland as a staging platform for the Soviet-US summit.

July 1986; the North Atlantic: On route back to Britain after our second summer of interfering with Pilot Whale killing in the Faroe Islands, the kid approaches me. You might remember the kid from the last article I wrote for *Earth First!*. Rod Coronado is a young Californian, an articulate, dedicated whale warrior. He is apparently not satisfied with being jailed and shot at in the Faroe Islands. He has a plan and a damn good one to boot — a commando raid of Reykjavik.

We don't discuss details, tactics, or strategy. If the kid had an idea, that was good enough for me and that was all the detail I wanted to know. We did review, however, the Sea Shepherd Society guidelines for direct action in the field. We have five rules: 1) No explosives. 2) No utilization of weapons. 3) No action taken that even has a remote possibility of causing injury to a living thing. Respect for life must always be our primary consideration. 4) If apprehended, do not resist arrest in a violent manner. 5) Be prepared to accept full responsibility and suffer the possible consequences for your actions. Could he operate within the guidelines? Yes. End of discussion. He and David Howitt were now on their own as Sea Shepherd field operatives.

October 15, 1986: Rod and David arrive in Reykjavik and book into the Salvation Army Youth hostel. Hey, our guys travel first class. They find employment in the local fish processing plant. There are more jobs than citizens in Iceland, so securing employment as a non-citizen is relatively easy.

Three weeks were spent on scouting the sites and determining the schedule of the security watches. They waited for an opportunity.

November 8: A stormy day and night in Iceland. Rod and David drive the 50 miles to the whale processing plant. It was Saturday night and the watchman went home in the evening, leaving the station abandoned.

The two Sea Shepherd agents break into the plant. The tools are there — sledge hammers, acid and, ah yes, a couple monkeywrenches. The objective is to inflict as much economic destruction as possible. Both men apply themselves to the job for the next eight hours.

The refrigeration machinery was destroyed, followed by dismantling of six diesel engines and destruction of the plant's pumps. Engine parts were tossed into the deep waters of the fjord along with a collection of flensing knives and tools. The laboratory was demolished. The computers were trashed thoroughly and cyanic acid poured into the diskette files and filing cabinets. After eight hours, the plant looked as if it had suffered a bomb blast. Damage was later estimated to be about 1.8 million US dollars.

Our two merry eco-commandos then drive back to Reykjavik in the early morning. They go directly to the three whaling ships tied in the harbour. A fourth is in dry dock. Both men go through all the cabins on board the ships. On the third ship, they locate a sleeping watchman. A decision is made to spare the third ship so as to avoid possible injury to the watchman. The wind is howling and the water is choppy and the noise provided by nature covers the activities of the two men below decks. They spend nearly two hours in preparation. The removal of 14 bolts from the salt water sea valve flange results in a massive volume of water spewing into the engine compartment of the ship. The other ship is dealt with in a similar manner a few moments later. The third ship is cut adrift so as not to be dragged down with the two now mortally wounded killer boats.

The crew then calmly walked down the dock and drove to the airport at Kleflavik 30 miles away. The ships sank within 40 minutes. The police discovered the results at 0600 hours.

At about the same time, our crew were stopped by a routine roadblock on route to the airport. Both men were questioned and given a breath analyzer test to determine if they had been drinking. They had not and were allowed to proceed. This was no mean feat in controlling their nerves. They boarded an Icelandic airlines flight to Luxembourg. The plane left at 0745 hours.

Back in Vancouver, early Sunday morning: My phone rings. It is Sarah Hambley, our director for the United Kingdom. Calmly she says, "Paul, we have two on the bottom."

The raid on Reykjavik had been a success. Rod and David had brought the Icelandic whaling industry to its knees and then had kicked it in the teeth. The damage to the ships was later estimated to be $2.8 million, to add to the $1.8 million of damage to the plant. The Hvalur of Hvalfjordur whaling company had just received a reprimand to their pirate whaling activities which has cost them $4.6 million, in addition to canceling their insurance, and increasing their future security costs. The destruction of the refrigeration unit had spoiled the stockpile of whale meat. The Japanese were not happy to discover that the Icelanders had refrozen the thawed meat and were attempting to sell it nonetheless.

Icelanders butchering whales. Photo courtesy Christoph Manes.

The news of the raid on Reykjavik was greeted enthusiastically throughout most of the world. Of course, we had our critics. The ever dependable Greenpeace crowd condemned the act as terroristic, foolish, simplistic . . . *ad nauseum*. They only stopped criticizing when they ran out of adjectives. I understand their position. After all, there are more anti-whalers employed in the world than there are whalers; and shucks, being serious about actually ending whaling might lead to, "shudder," no more work for anti-whalers. One has to feel sorry for all the Greenpeace Fuller Brush men who would suffer. They have a good thing going — hundreds of salesmen knocking on doors throughout North America, peddling eco-business for 35% of the take. I say, throw the bums out. A more realistic reaction came from Dr. Roger Payne, one of the world's leading whale researchers. Speaking a week after the incident, Dr. Payne said, "I have given up thinking it (whaling) can be handled through international agreements. These whaling nations are willing to cheat, lie, use the name of science — whatever is necessary. They're completely unethical."

Another positive result of Sea Shepherd activities is that people have been aroused from their complacency and apathy over whaling. Most people thought whaling was a thing of the past. After all, didn't we have a moratorium in effect? Our actions shook the world awake on this issue and delivered a message: Whaling continues despite international regulations. The whaling nations of Iceland, Norway, South Korea, Japan, and the Soviet Union are in contempt of international regulations.

Norway responded to the raid in Iceland by throwing a fit of paranoia. Believing that Sea Shepherd hit squads were poised for attack, the country increased their security budget, thus increasing their costs and cutting into illegal whaling profits. The security won't help. When the first opportunity arises, the whaling ships of Norway will be converted to submersibles by Sea Shepherd agents.

Rod has returned to the US. David is back in merry old England. Iceland has issued warrants for their arrest through Interpol but extradition is not possible due to the illegality of Iceland's whaling operation. I am being investigated by Canadian authorities for possible conspiracy charges, but I'm not losing any sleep over the noise from Ottawa. Our legal ass is covered.

We have important things to do, including further enforcement of international regulations against offending whaling nations. We are also preparing an expedition to the North Pacific in the summer of 1987 to confront the drift net fishermen of Japan, Korea and Taiwan. Each summer, they send about 2000 ships to the North Pacific to set monofilament nets that range from 8 to 35 miles in length. The incidental kills in these nets include approximately 150,000 marine mammals and one to two million sea birds; plus they have a severe impact on populations of salmon, billfish, squid and other finny types.

I will end this article with a disgusting plea for funds. If you support this battle to protect our oceans and our aquatic friends, then for Gaia's sake, send some loot. We don't have a mega-buck fund-raising machine or door to door salesmen. We can only take advantage of opportunities to plug ourselves for free, like in this here paper. I can tell you what your money will buy — fuel, oil, supplies and assorted nautical knick-knacks that will enable us to get a ship up to the North Pacific to kick ass and take names, if you get my drift. Also, a few bucks might buy an airline ticket or two; don't worry, we only travel in steerage. Your hard earned dollar could send one of our commando types on a worthwhile mission.

Any contribution makes you a supporting member of our crew. So don't delay, send a cheque today, make my day and join the Sea Shepherd, Gaia's navy. We need you, you need us and the whales need both of us. Send what you can to Sea Shepherd Conservation Society, POB 7000S, Redondo Beach, CA 90277.

Paul Watson and his Sea Shepherd crew are among the most effective eco-defenders in the world. Earth First! is proud to be allied with them.

Reykjavik Update

by Christoph Manes

Whale boats 6 and 7 have been raised from the bottom of Reykjavik harbor, after a well-deserved respite from whaling, courtesy of Sea Shepherd Society. But the ramifications of this ecotage — perhaps the most publicized in history — remain submerged. Here are some of the recent facts as they have been made public:

There has been no attempt to extradite Rod Coronado or any other member of the Sea Shepherd Conservation Society. The issue is clouded by the fact that Iceland's extradition treaty with the US comes by way of a 1902 treaty with Denmark (then sovereign over Iceland) and its 1905 addendum including Iceland. The relevant clauses in the treaty mention as an extraditable offense: 1) destruction of property, but only when human life was put in danger; 2) sinking a ship on the high seas. The Sea Shepherd's activities took place in a harbor and didn't endanger anybody's life. My impression from talking with people in the foreign ministry is that the Icelandic government (as of early December) isn't sure what to do. Paul Watson and Coronado have asserted that they'd welcome an extradition attempt in order to publicize Iceland's illegal whaling policies — something which the government may have taken to heart.

The effects of all this are wide-ranging. Both Iceland and Norway have said they will review their ties with the IWC (the Sea Shepherd sends representatives to IWC meetings and has access to information about whaling operations). Since both countries have flouted IWC regulations, there's not a lot of punch in this threat. A break with the IWC would only confirm the present situation (although in fairness to Norway, I understand it will abide by the moratorium next year).

The European Parliament has denounced Sea Shepherd's activities. [A member of the Australian Parliament

Havasupais & Earth First!ers Restore The Canyon

by Lew Kemia

On November 16 while over 100 Earth First!ers and friends stood at the entrance to Grand Canyon National Park expressing their outrage over the threat posed to the Grand Canyon by the uranium mines of Energy Fuels Nuclear, a smaller contingent of committed EF!ers and Havasupai elders took their protest right to the beast itself. Around 30 of those assembled for the demonstration accompanied tribal elders on a pilgrimage to the mine site. Their purpose was to heal the damage the Energy Fool's bulldozers had been able to do as a result of the Forest Service's incompetence (or their complicity) in this crime against one of our planet's most sacred places.

What had happened was that the Kaibab Freddies had given EFN the go-ahead to start mining three days before the deadline for filing appeals to their final environmental whitewash on the Canyon Mine. By the time six appeals had been filed, two of which asked for an immediate stay of all operations, the Earth Rapers had already ripped all the vegetation from the 14 acre meadow. When the groups that had appealed the mine got wind of the scam by the Freddies and the Fools, they demanded that the mining stop. Both co-conspirators then backed off, saying in effect: "Why, excuse us for that itsy bitsy little mistake. No harm done. We'll stop (now that we've taken control of the site) and wait for a decision on those appeals. (But don't mind us if we keep drilling this little test well.)"

Havasupai Tribe, Earth First!, Canyon Under Siege, Sierra Club, and local critters hold a press conference to protest the Canyon Mine. Photo by Dan Dagget.

The Havasupai had joined the demonstration because of their fears that this and the other mines and mills that Energy Fools has planned for the area around the Grand Canyon will make their homeland uninhabitable. When the elders arrived at the Park entrance, their first request was that they be taken to the mine site so they could pray over the damage to their ancestral lands. A caravan then set off for the once pristine meadow 13 miles from the Canyon's south rim.

As the mine site came into view the full extent of the destruction became apparent. The car bearing Mabel Hanna, who was to offer the prayer, drove up a dusty road over what had once been grasses and shrubs. The entire meadow had been stripped bare and was now the home of several temporary structures, pieces of earth moving equipment, and a large drilling rig. The first car in the caravan drove until it touched a yellow ribbon stenciled with the words "police line, do not cross." On the other side of that line, protected from the peaceful wrath of a small elderly Native American and her allies, were three uranium miners and six sheriff's deputies.

Mabel offered her prayer in the Havasupai language as others formed a circle with her. Once her prayer had ended, Roger Featherstone spoke for Earth First! saying, "This land which was cursed is now blessed. We no longer need to fear it." Then those who had been wearing radiation suits and gas masks took them off to sing and celebrate the rebirth of the mine site. Roger took a shovel and with other demonstrators began replanting the sagebrush that EFN had scraped from the earth. "Now we can begin the healing of this land," he said and proceeded to return several uprooted plants to the earth. A reporter from TV Channel 12 asked him how long he thought those plants might stay. He didn't quite know what to make of Roger's answer — "Forever."

After more interviews and a song, the group returned to the Park entrance. I was riding with Havasupai Tribal Vice Chairman, Alfred Hanna. Alfred said, "I'm sorry that no one translated Mabel's prayer. It was very beautiful. You see, this land is very special for her. Her grandparents are buried near the mine site and this is where she grew up. That is why it hurts her so much to think that some day this place may be so poisoned that no Havasupai will ever be able to come here again."

Northland

by Ms. Mary

She walked slowly to her place behind the river rat table that served as a podium for the November 16 press conference at the boundary of Grand Canyon National Park. She was 65 years old and she spoke a blessing over all of us, a prayer for our success, spoken in the clipped sounds of Havasupai. One hundred demonstrators, 12 media people and the rest of the Havasupai tribal council stood silent in the cold sunlight, while tourists sped by on their way to the magnificent and besieged Canyon.

Later Mabel Hanna, Earth First! and media would drive the rutted road out to Energy Fools Nuclear's Canyon Mine site; she would pray again, a prayer for healing of the damaged site, a prayer that the Denver-based mining company would see the foolishness of their greed. Lew Kemia tells that story elsewhere in this issue. Elder Hanna's calm power and EF!'s decision to replant trashed sage around the mine site . . . steps in beginning the healing . . . were the finest elements of a demonstration that brought over 125 people to the GCNP boundary to protest the Kaibab Forest Service decision to allow Energy Fools Nuclear, Inc. to mine uranium in a once beautiful meadow 13 miles from the Grand Canyon Park boundary. Despite concerns from environmentalists and GCNP Park Service, Forest Supervicer Leonard Lindquist issued his Record of Decision on September 26, declaring there would be no environmental impact from the mine. Tell that to the Elk and Wild Turkey who used to live in the area! Tell that to the bones and spirits of the Havasupai ancestors, buried in that ground!

Canyon Under Seige (CUS), Sierra Club, Friends of the River, and others joined the Havasupai and Hopi Tribes in appealing the decision (hey, this is America and we've got checks and balances, right?) only to gain a partial stay of operation from the Forest Service, in which the Fools are given permission to do all preparatory work on the site: "construction of groundwater monitoring well, grading of the mine yard, construction of surface water diversion structures and evaporation ponds, power line installation, erection of temporary mine buildings, erection of a headframe, excavation and construction of a shaft collar, erection of a hoist, installation of a septic system and upgrading of existing roads . . . ." They have been stopped ONLY from sinking the actual mine shaft. "Hell, Hoss, we weren't goin' to do that 'til spring, anyhow!"

Two erections adds up to gang-rape . . . the shaft is already sunk and Mother Earth is the victim. And, as usual, Energy Fools would like us to tell them that it was good for us, too. One of their intervention documents points out how much money the Tusayan area will lose in beer if they are delayed in the act. Wild Cat, a fighter for the critters, said, "Shit. If they haven't spent that money so far, how's that work out to a loss!? Sounds like MBA-thinking to me."

The Havasupai tribe, CUS, etc., are continuing the tedious necessary bullshit of the legal appeal process, knowing that because of the 1872 Mining Law, EFN can at any point patent the land . . . kinda like marrying the woman you raped.

WHAT YOU CAN DO

We need your help. The Canyon needs your help. Mabel's grand-kids need your help. Whatever the Spirit moves you to do, DO IT! That makes me a conspirator in your good works, darlin's. Canyon Under Siege and Northland Earth First! will organize an all-women's healing ceremony for January 23, probably to be held at some federal office in Phoenix. Hopi and Havasupai women will be with us. Call me at (602)774-8601 if interested in joining us, or organizing support healings in your area.

WRITE! Superintendent Marks of GCNP told us recently that letters count. That may be true or it may just be a ploy of the federal government to keep the Postal Service alive. Be that as it may, it does you good to write; that way you are not just some victimized armchair Hayduke or Duchess, drinking yer Bud and watching the magic slip away. Send letters to: Sotero Muniz, Regional Forester, USDA FS, 517 Gold Ave, SW, Alb., NM 87102. State that you want the Canyon mine stopped. Cite the failure of the Forest Service to conduct a full-scale, area-wide Environmental Impact Statement for the breccia pipe areas on the North and South Rims of the Grand Canyon — and harm to wildlife, the Havasupai and archeological and religious sites — as reasons for your request. Send copies of your letter, with an additional demand for repeal of the 1872 Mining Law, to your Congresspersons and to Senators Dennis DeConcini and John McCain (US Senate, Wash., DC 20510) and most urgently to Rep. Morris Udall (US House of Representatives, DC 20515).

Roger Featherstone and friends plant a sagebrush in Energy Fools Nuclear's scar. Photo by Dan Dagget.

has denounced Dave Foreman's Ecodefense activities. We're getting somewhere!] The mass media, particularly in Canada where Watson lives, has also been hostile. The largest paper in British Columbia, *The Sun*, has virtually called for Watson's arrest and asked the question we've all been wanting to hear: "Is Vancouver to become a sanctuary for international terrorists?" Environmental groups associated with the IWC, like Greenpeace and World Wildlife Fund, have disowned Watson (as if they ever owned him) and sent letters to that effect to the Icelandic government. My own feeling is that Earth First! should send a letter to the Icelandic government saying we support the Sea Shepherd's activities in the face of the threat of "research whaling" to several whale species. This is also a good time for EF!ers to send cards and letters demanding an end to whaling (Halldor Asgrimsson, Minister of Fisheries, Lindagata 9, 101 Reykjavik, Iceland).

People here associated with the marine institute which is carrying out this "research," are chagrined over the incident. Kjartan Juliusson, head of research at the Fisheries Ministry, told me the whaling will continue. But when I asked him if the expense of this incident and future security expenses would be a problem, he wouldn't comment. Scientific objectivity, no doubt. Krisjan Loftsson, head of Whales Limited, the Icelandic whaling monopoly, says the ships were insured, but it isn't clear if the insurance covers ecotage. One thing is certain, as Watson said, "Whaling companies are going to find it hard as hell to get insurance after this." Whaling is a moribund industry here, run mostly for the benefit of Loftsson's bank account. Sea Shepherd *may* have put the last nail in its coffin, which not only does the whale tribe a favor, but the people of Iceland, whose name is dishonored by this disreputable business.

Most importantly, this incident will discourage other countries, like Russia and Japan, from getting into the "research" whaling market. Smug technocrats will have something else to think about in their calculations to exterminate species after species for a few more dollars more, knowing that people like Paul Watson and the crew of the Sea Shepherd are out there, waiting for them.

Christoph Manes, who has completed his studies in Iceland, stayed there long enough to get an inside look at the effects of the great ship sinkings on the Icelandic whaling industry. He has now returned to the US.

Nature Strikes Back

by Rick Davis

At 5 PM on November 9 in Wakayama City, 20 railroad signals turned red simultaneously, stopping trains on three lines. Until the repair of the signals two hours later, railroad employees directed trains by hand, but were unable, even by the end of the operating day, to restore normal service. Sixteen trains did not run, and 100 trains ran late, inconveniencing 35,000 passengers.

Upon investigation, repairmen found that ants had invaded the concrete enclosure of the signal cables, and had chewed off the vinyl insulation, causing a short.

On the morning of November 11, seven "Portliner" commuter trains were stopped dead between Kobe and Port Island by the failure of automatic train sensing devices. As many as 2500 commuters were inconvenienced.

Company employees later discovered that mice had invaded the cable duct between the transformer and signal in one of the signal control stations, chewing through the insulation and snapping the copper wires. The mice had made their way into the duct despite the mouse-proofing devices installed by the Portliner Company.

[Compiled from newspaper accounts by EF!'s Japan correspondent.]

OLD GROWTH REDWOOD
The Final Solution

by Greg King

Somehow I did not care that we had been caught trespassing on what is today one of the nation's most closely scrutinized timber tracts, a huge virgin redwood forest — representing 25% of all remaining old growth redwood — about to fall fast. Since last March, when greedy Texas takeover artist Charles Hurwitz and his New York-based MAXXAM Corporation purchased for $900 million the Pacific Lumber Company (PL), in northwestern California, I have wanted to meet these people. And meet them I did, in "their" forest.

Pacific Lumber in Humboldt County owns the world's largest private holdings of virgin Coast Redwood and Douglas Fir forest — 45,000 acres of untouched, mostly roadless wilderness — sustainer of the Black Bear, Bald Eagle, Spotted Owl, Mountain Lion and many other rare species.

In California, and Humboldt County in particular, people are seething to quell Hurwitz and his juvenile ambition to destroy his toy as soon as he has acquired it. Before the buy-out, PL's 189,000 acres were expected to sustain the local timber economy and the company-owned town of Scotia well into the 21st century, if not indefinitely. Now, however, an entire regional economy will be shattered within ten years and irreplaceable wilderness rainforest will suffer annihilation.

Before the takeover, PL had selectively logged its virgin forests, leaving up to 40% of the standing old growth (usually the smallest, youngest trees — four to eight feet in diameter, under 1000 years old). Though today *no* old growth trees should fall, the *old* Pacific Lumber was far better than the MAXXAM Pacific Lumber.

PL this year has doubled its 1985 timber harvest figure of 5101 acres approved by the California Department of Forestry (CDF) to be logged. Worse, PL has changed silvicultural methods from selection cutting to clearcutting. Harvest plans include what are actually *called* "clearcuts" (about half of PL's plans this year), as well as "seed tree, removal cuts" (the rest of PL's 1986 harvest plans), which take the old growth trees left by the old PL — turning these tracts into virtual clearcuts. In five years, PL's 45,000 old growth acres could be but a shattered memory.

The California Department of Forestry — a corrupt state agency used by timber interests as a buffer between themselves and Californians angry about forest rape — has this year approved for PL many seed tree harvests, ranging from 56 to 760 acres. By the end of October CDF had approved clearcuts and seed tree cuts for nearly 10,000 PL acres, nearly all of it old-growth.

With this horror story in mind, a group of Earth First!ers in November hiked onto PL property for a look at the forest. We drove a wicked dirt road into the misty clouds that make this region ideal for growing 2000-year-old trees. We cruised past an area logged four years ago by the old PL. Spaced every 20 to 40 yards were "small" old growth trees left to regenerate the forest. Although the tract *looked* logged, it also looked like a viable forest. In today's world of Nazi logging, Pacific Lumber was a gem.

Soon we came upon the beeping sound of a D-8 tractor backing across muddy, slash-strewn soil, accompanied by the scream of a chainsaw. The tractor mowed small redwood sprouts into the mud while carving tree layouts throughout the terrain. The odds of coming across an actual logging operation were slim (though Hurwitz has reportedly *tripled* the number of logging crews employed by PL, to quickly bring in logs for milling or for direct shipment to Japan and other countries), yet there they were, two fallers and a small (5' diameter) old growth redwood tree about to die 2000 years prematurely.

We photographed the unconscious loggers (I crept down a tractor-torn hillside to within 50 feet of the roaring chainsaw and a 250-foot falling tree) and then we moved on toward the roadless virgin forest that we had been told stood just over the next ridge. We slowly approached a legendary forest: steep, classic California coastal ridges, flowing for miles into the far distance, divided by year-round streams, and choked with huge redwood trees that sprouted before Christ's birth. This particular area was approximately 8000 acres — never logged, rarely even walked upon, one of as many as five such tracts owned by Pacific Lumber that may be wasteland in five years.

It was ironic that two of Hurwitz's henchmen would accost us for trespassing just as I was trying to figure out how to save this dear forest that I had just met. PL forest manager Robert Stephens and a sidekick the size of a refrigerator wanted to know why we were on PL land. Stephens said we were trespassing and could be prosecuted. He looked us each in the eyes, glaring, and said, "Don't come back, ok?"

Each of us met his glare. No one answered.

We followed the loggers to the county road where was parked our car, only to be met by two more large men who also never smiled, sitting inside orange PL pick-up trucks. Again ordered not to return, we followed the Brownshirts out of the area.

It was a slow ride down the hill.

personal note: Two days before visiting PL's property, I accepted the editor's position at the ***North Coast News*** *in Mendocino County. For years I have wanted to edit a paper. Yet the day after seeing PL's current destruction, and the forests about to meet untimely deaths, I called the publisher and told him I could not take the job, that I would instead move to Humboldt County to fight MAXXAM as a full-time job. Such actions pay no bills, especially when they are taken during a period of personal poverty. To successfully fight a multi-billion dollar corporation will take massive amounts of copying, mailing, traveling, and, of course, the Good Witch of the West. But only the latter entity comes free. Anyone who can spare some bucks for this insane undertaking may mail them to: Greg King, POB 1825, Guerneville, CA 95446. Upon request I will provide donors with a list of contributions (excluding names) and a rundown of costs. Also, anyone who would like to try to stop MAXXAM, write to the above address. Thank you.*

ed. note: On October 22, 1986, Earth First! staged a highly successful protest, at PL headquarters in San Francisco, against PL's ravaging of redwoods. The protest drew many media persons, who subsequently informed the California public about PL's evil plans, and featured such spokespersons as Karen Pickett, David Brower, Greg King, Dave Foreman, and representatives from the International Indian Treaty Council. The EF! protesters demanded the following: 1) That the company preserve at least 10,000 acres of untouched forestland for 10 years while PL management and state and/or federal negotiators legislate purchase of, at minimum, this acreage. 2) That PL return to its low-acreage, selectively-logged harvest plans. 3) That California lawmakers legislate sustained-yield logging (meaning all tracts would be selectively logged; with clearcutting, broadcast burning, and herbicides banned). 4) That Americans boycott all redwood products until demand #3 is met.

Readers should send letters opposing increased logging of Pacific Lumber's forests to the following: Representative Doug Bosco, House of Representatives, Wash., DC 20515; Dan Hauser, State Assemblyman, 2nd District, 50 D St, Santa Rosa, CA 95404; MAXXAM, CA Headquarters, Charles Hurwitz, Chairman of Board, 500 Washington St, SF, CA 94111. For more information on how to help save the redwoods, write Earth First!, c/o POB 397, Garberville, CA 95440; or to Greg King (address above).

A "small" Redwood (5' diameter, 250" tall, 500 years old) falls in the accelerated Pacific Lumber cutting operation. Photo by Greg King.

On the Road with Wolf & Dakota Sid

by Greg King

Leaving a trail of wolf howls, joyful tears, and promises of actions against the perpetrators of Earth's destruction, the Earth First! Medicine Show — starring Lone Wolf Circles and Dakota Sid — this month ended its nine-week, 27-city blaze through the western US. Beginning in Colorado and continuing through Oregon, California, Arizona, and New Mexico, the Medicine Show raised thousands of dollars for the ecological cause and — more importantly — substantially expanded the ranks of the Earth First! movement.

Those unfamiliar with the Dynamic Duo of wilderness defense have missed much. As Wolf recites poetry guaranteed to grip and strengthen the hearts of wilderness lovers while sending corporate rapists running scared to their private security forces, Dakota Sid plays masterful acoustic guitar, flute and accordion and sings his own soft, seductive brand of wildlife poetry.

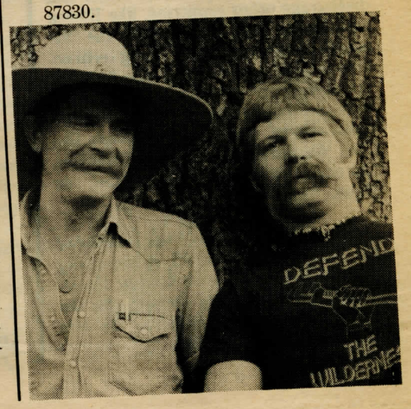
Wolf stalks the stage, silently pacing, while Sid's song sends the audience flying with the condor. Soon Wolf, in words unimpeached by societal norms, asks the audience to "transmute sadness into a joyous anger, rhetoric into a joyous action," to become "a burr under the saddle, a kick in the ass, a spark that lights a fire that no one can suppress."

Yuppies and hippies, rednecks and Rainbows throughout the West flocked to the Medicine Show. One Oregon show resulted in the formation of a 60 person core group to organize actions against the destruction of the state's Kalmiopsis wilderness, where 1000-year-old Douglas Fir forests face the threat of clearcutting. Kalmiopsis forest actions will be the focus of the Medicine Show's opening spring gig next year, to be followed by the April 20 blockade of the North Kalmiopsis logging road.

Wolf said that in Oregon a man approached him and Sid with the tragic yet common tale of having an extensive old growth forest that surrounded his home clearcut in just a few years. After the Medicine Show the man told Wolf he was ready to take action. "He's going to go back and kick ass," chuckled Wolf, obviously pleased with the idea. "These are the ways we can tell our effectiveness. Our greatest thank-you notes are news clippings of actions that follow our shows."

In Nevada City, California, immediately after the Medicine show activists began planning a series of events to prevent the damming of the Yuba River and the clearcutting of pristine portions of Tahoe National Forest. A Berkeley show helped catalyze 200 people who protested Burger King's perpetration of rainforest destruction, and added force to a San Francisco demonstration Oct. 22 against Pacific Lumber Company's plans to liquidate 45,000 acres of old growth redwood forest.

The Medicine Show ended in late November in New Mexico, Wolf's home. Sid returned to his family in the Sierra foothills and to record new music. (Sid has recorded four albums: DAKOTA SID, BADLAND SERENADE, THE BALLADS OF DUTCH FLAT DAN, and RED DOG.) The pair will soon again invade the West for their spring shows. For more information write Dakota Sid, c/o Lost Dog Records, 15440 State Hwy. 174, Grass Valley, CA 95945; or Lone Wolf Circles, c/o Duration Ranch Arts, POB 711, Reserve, NM 87830.



SAVE THE CONDOR
FREE THE CONDOR

Photo by Karen Pickett

by Bay Area Earth First!

Despite a high media profile and the infusion of large amounts of money, the California Condor recovery program is falling flat on its face. Captive breeding is still a dream, and mismanagement has plagued an entire program that was flawed at conception. Playing politics with biological diversity, the San Diego and Los Angeles zoos and the US Fish and Wildlife Service are happily managing the revered Thunder Bird into extinction, while greedhead land developers wait to gobble up the critical portions of its natural habitat.

Sound bad? That's what we thought when Dr. Dave DeSante and Dave Phillips of Earth Island Institute spoke to the meeting of the Earth First! Condor Task Force at the California Rendezvous. So rather than moan about it, we decided to organize a boycott and plan big demonstrations at the LA Zoo. Since then, Earth First!, Earth Island Institute, and ASEA (an LA based environmental organization) have prepared a hardhitting campaign to reverse the reckless handling of the Condor recovery program. Central to the ecologists' recovery plan will be the creation of a 25 million acre International Condor Sanctuary.

Demonstrations at the LA Zoo, held on November 30 and December 1, attracted activists from throughout the state. About 60 people handed out 1500 leaflets, performed street theater for the children, and held a press conference that was well attended by the press — drawing seven TV stations, and resulting in a story inside the front page of the *LA Times*.

Many thanks to all who helped make these events happen, and stay tuned for more developments. For information contact EF!, Box 83, Canyon, CA 94516. (Accompanying this article are the demands and information printed on the condor leaflet.)

FREE THE CONDOR
Boycott the Los Angeles Zoo

We demand the following actions:

IMMEDIATELY CEASE ALL EFFORTS TO CAPTURE THE REMAINING THREE WILD CONDORS. Allowing the capture of the last three condors would be a tragic mistake. Their capture would make it impossible to protect their habitat from mineral development, dams, and subdivisions. Because condors are social animals with highly developed patterns of learned behavior, it would reduce survival chances of caged birds when they are released back into the wild. State and federal permits allowing their capture should be immediately revoked.

BEGIN THE RELEASE OF CAPTIVE CONDORS IMMEDIATELY. Instead of caging more condors, it is time that the reintroduction of captive condors begin. We call for the immediate release of the condors into the current range to allow for pair bonding in the wild. The zoos, who have consistently fought against the initiation of a release program, should quit playing politics with the survival of the condors.

STOP THE INTRODUCTION OF ANDEAN CONDORS. The new plan of the zoos to release Andean Condors in California should not be allowed. There is no reason to believe that Andean Condors will provide information toward saving California Condors. This plan is a ruse to keep the condor research biologists employed and take pressure off the zoos to release California Condors. This scam is to be conducted by the same people who have eradicated the wild condor population.

MAKE HABITAT PROTECTION THE TOP PRIORITY. The state and federal agencies have failed to confront the known sources of mortality of wild condors. By placing emphasis on the zoo approach, the agencies have largely ignored the threats of lead poison, shooting, pesticides, land development, and harassment of condors. We need to save a place for the condors! This will prevent the extinction of not only the condor, but all the other species in its ecosystem. This can be done by designating sanctuaries, preserving their existing range, establishing firearms closures, and stopping the disastrous poisoning programs.

DECERTIFY THE LA ZOO. The Los Angeles Zoo should be prohibited from housing any of the captive condors. They have sabotaged the release program by taking young condors out of isolation and causing them to become imprinted on humans, thus no long suitable for release to the wild. They have violated the US Fish and Wildlife Service's regulations governing the handling of condors and have used political muscle and White House connections to seize control of the program.

WHAT YOU CAN DO:

***Boycott the LA Zoo until they begin releasing condors;**

***Write letters to stop the capture and to free the condors: Senators Alan Cranston and Pete Wilson, US Senate, Wash., DC 20510; your representative, US House of Representatives, DC 20515; Donald Hodel, Secretary of Interior, DC 20240; Jack Parnell, Director, CA Dept. of Fish & Game, 1416 Ninth St, Sacramento, CA 95060.**

NABC Correction

by David Abram, Amy Hannon, Chris Wells, et al

ed. note: Our recent article on NABC II mistakenly suggested that the resolution of the MAGIC committee did not pass. In fact, in the closing minutes of the Congress, the resolution, with modifications, did pass by full consensus. Thus we are pleased to print here the statement and proposal to the Plenary session of the second North American Bioregional Congress (August, 1986) by the committee for Mischief, (formerly "Madcap") Animism, Geomancy, and Interspecies Communication (or MAGIC). This committee recently merged with a splinter group from the Eco-Feminist committee: Women Interested in Talking to Crows and Herbs (or WITCH).

We know that Bioregionalism is inevitably, unavoidably, involved in magic processes. Many individuals, in this time, are beginning to feel strange sensations, sudden bursts of awareness, communications from other dimensions. Those of us who do not work within formal religious structures do not, in general, interpret such events as out-of-the-body experiences, but rather as the body itself waking up to where it is; we construe these not as communications from other worlds *outside of* or *beyond* the material world, but rather as communications from forgotten dimensions *of this very world*, communications from other embodied forms of sensitivity and awareness *too long ignored* by human civilization.

The other animals, for instance, have given us a great deal, and they have been patient with us humans, as have the plants, the rivers, and the land itself. Many creatures have donated their lives to our quest — many, for instance, are even now being subjected to excruciating pain in our laboratories before being "sacrificed" — yet still they are unaware of our purposes. The fish find it more and more difficult to swim in the stinging waters, while the passage upstream is blocked by freshly built dams; birds spin through the chemical breeze, hunting in circles for that patch of forest which had been their home. They are not alone in their dizziness, for things are quickly worsening throughout the biosphere. Naturally, then, the mountains, the other creatures, the entire non-human world is struggling to make contact with us; the plants we eat are trying to ask us what we are up to, the animals are signaling to us in our dreams or in forests, the whole Earth is rumbling and straining to let us remember that we are not just in it but *of it*, that this planet, this macrocosm is our own flesh — that the grass is our hair and the trees are our hands and rivers our own blood — that the Earth is our real body, and that it is alive. And so everywhere, now, our exclusive space of purely human language is beginning to spring leaks as other styles of communication make themselves heard, or seen, or felt, and all over, in so many different ways, we feel intimations of a wholeness that is somehow foreign to us, and we see the traceries of another reality. It is now indeed a time for magic, a magic time. But it is no *super*natural thing, this magic. We are simply awakening to our own world for the first time, and hearing the myriad voices of the Earth.

Proposal before the plenary congress:

The committee for Mischief, Animism, Geomancy, and Interspecies Communication proposes that at the third NABC, and at future continental bioregional congresses, the congress recognize four participants to represent the perspective and interests of our non-human relatives: one for the four-legged and crawling beings, one for the flying people, one for our swimming cousins, and one (very sensitive soul) for the myriad plant beings.

Other participants who may wish to stand in for particular species are welcome to do so. However, those *four* individuals specifically recognized as all-species representatives will not participate in *any* other capacity in the congress during the time that they function as representatives. Their role in the circle is largely one of deep stillness, of being profoundly awake, of keeping faith with those beings not otherwise present within the circle.

Affirming that it is a very delicate, mysterious process whereby these representatives are recognized, we choose not to completely codify this process. Yet we hope that the four representatives will be chosen not just by human consensus but by non-human consensus . . . This committee suggests that at least two of the four representatives functioning at any time be inhabitants of the host bioregion. Peace.

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ANTI-INDUSTRIAL STUDIES AT UNIVERSITY OF CALIFORNIA
Earth First! Chapter Forms

by UC Berkeley Earth First!

UC Berkeley, long known as a bastion of radical thinking, has finally taken the most radical position: defense of Mother Earth. This semester has seen the birth of a strong UC Berkeley chapter of Earth First!. Two weeks after formation, this group of young but seasoned activists led a march of over 100 from the famous "Biko Plaza" to a nearby Burger King in protest of BK's destruction of rainforest. Dressed as cows and gorillas and carrying signs and trees, they changed Burger King into a public park, disrupting business for 2-3 hours. The traditionally disruptive spring semester will bring action against the UC Etcheverry Reactor and actions in defense of nearby San Bruno Mountain and Indigenous Peoples (such as David So Happy, now serving five years in federal prison for fishing on the Columbia River in the Yakima Nation).

We at Berkeley were happily surprised how easy it was to pull a group together. There are many of us out there; we only need to get together. Organize! We'll do what we can here. Earth First!

UC Berkeley EF! wishes to communicate with other student groups. Reach them c/o Bay Area EF!, POB 83, Canyon, CA 94516.

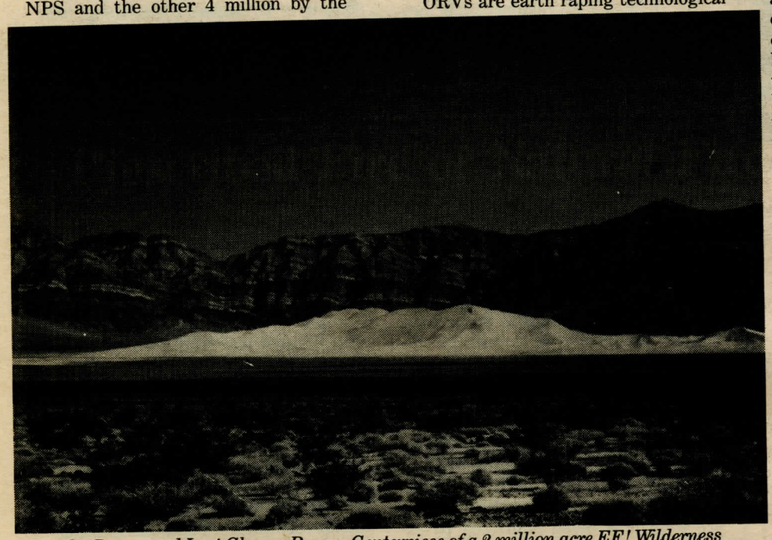
Earth First! and the California Desert

by Rod Mondt

What have the ORV geeks, the Western Mining Council, and the High Desert Cattlemen all found to gag on besides the dust and fouled air of their combined efforts? Senator Alan Cranston's Desert Protection Act of 1986 (Senate Bill 2061) has a whole basket-full of arid land abusers up in arms. To help those of you who don't know what the bill is and why land rapers are foaming at the mouth, this bill would create about 8.5 million acres of Wilderness and National Park land in the California desert areas. These areas would be administered by the Bureau of Land Management and the National Park Service. About 4.5 million acres of the land would be managed by the NPS and the other 4 million by the BLM. The bill would create one new National Park in the east Mojave called, rightly enough, the East Mojave National Park. It would add large areas of land to both Death Valley and Joshua Tree National Monuments, as well as congressionally establish those two Monuments as National Parks.

S 2061 is supported by numerous environmental groups including Audubon, California Desert Protection League, Sierra Club, Wilderness Society, California Wilderness Coalition, and Desert Survivors. The Desert Protection Act is probably one of the best pieces of environmental legislation ever introduced before Congress. However, typical of the environmental movement's compromise attitudes, there are many visions that the bill does not address.

ORVs are earth raping technological travesties and should be eliminated . . . outlawed. In fact, they're downright unAmerican. Ever see one made in the USA? The Cranston folks and the staid environmentalists have gone to great lengths to keep ORV trails open on at least part of the California Desert Conservation Area (CDCA — BLM designation for their own desert management plan). Earth First! says NO! No more special races like the recent Barstow to Vegas shit. No more ORVs PERIOD! I'm fed up with 12 year old kids speeding around the desert on their smokey, noisy excuses for recreation. These damned machines foul the air I breathe.



Eureka Dunes and Last Chance Range. Centerpiece of a 2 million acre EF! Wilderness proposal in the California Desert. Photo by Dave Foreman.

Next on my list of hated desert intruders are cows. The Cranston bill doesn't even talk about cows, except to say that they would be phased out over a determined length of time within the boundaries of the new National Park areas only. Screw cows! (Figuratively of course.) The filthy mongrels should not be allowed to graze anywhere within the Desert Conservation Area on public lands. I need not go into the damage they cause to fragile ecosystems, and there are few ecosystems more fragile than our deserts.

The Cranston bill has no provision for the reintroduction of native flora and fauna. The Jaguar was once a resident of southern California deserts all the way up to Tehachapi Pass. There must be hope for some of the other beasts (like the Desert Tortoise) that wish to roam again in the desert. There are areas that could provide interesting exclosures — "human exclosures." Help us help the wild keep us out!

The desert is laced with roads, mostly because any idiot with a truck and shovel can create a trail, then claim it as an "existing route" of travel. Herein lies another Cranston faux pas. He and the environmentalists that framed the Desert Protection Act went out of their way not to close roads. Areas remain in California deserts that with a little vision could become one to two million acre roadless areas merely by the closure of one road here or there. The bill does not discuss the option of reclaiming areas once used by mining companies, ORVers, etc. By closing roads and eliminating grazing and ORVs, we could end up with large roadless areas where Bighorns, Desert Tortoises, jackrabbits, and Coyotes could roam free. Urban southern Californians are marching east to the desert in ever increasing numbers. As this population increases, the desert lands will suffer. It is time to stand up for the desert!

Earth First! needs to develop a proposal to rectify the glaring inadequacies of the Desert Protection Act. If you'd like to help, contact me. As I am not very familiar with the southern parts of the CDCA, I'll need help from anyone who has special knowledge of particular areas, or has visionary ideas pertaining to the desert. We hope to have an arid lands rendezvous sometime in January to create the draft of our Earth First! proposal. I could use feed-back from anyone wishing to attend ASAP (i.e., time, place, and how many folks). I will try to travel throughout the desert this winter to obtain first-hand knowledge of the areas. If you can't be at the Desert Rendezvous and want to talk to me about a particular area, contact me and I'll try to get down your way.

For more information about the Desert Protection Act of 1986, contact a southern California Sierra Club chapter (they were responsible for drawing up the area maps) or an office of the BLM. They should have maps available which you can peruse. But don't expect to carry these suckers home. They must weigh about 50 pounds, and word has it they they run around $2 a pound. These maps contain the best information available about particular areas delineated by the Cranston proposal. For more information on the EF! desert proposal contact: Rod Mondt, POB 52, Lone Pine, CA 93545; 619-876-5459. If you can't raise me by phone, drop a postcard so that I can contact *you*.

Heel or Heal the Mendocino NF?

by Don Morris

The Mendocino National Forest is "sick" and the Forest Service Doctors have a proposed 50 year Plan to "heel" it. The plan was released in September and is open for public comments until February 2, 1987. The proposed "treatments" and "prescriptions" will be good medicine for logging, livestocking, and ORVing. What we've got here is a "diseased" forest with excessive over-mature and decadent old growth conifer, hardwood, and chaparral stands; too many roadless areas; too wild — too hard to manage. But all is not lost — Freddie Quack to the rescue.

The Mendocino National Forest includes over 884,000 acres, of which approximately 140,000 acres (16%) is "temporarily" preserved as Wilderness and Wild and Scenic River corridor. The remaining 744,000 acres are up for grabs. Although some of this acreage will supposedly be protected as "Resource Natural Areas," "Streamside Management Zones," and "Spotted Owl Habitat," the Freddies enthusiastically proclaim that "a primary goal of forest planning is a regulated forest" which produces timber (clearcutting), forage (cow chow) and recreation (ORV stampedes).

The proposed plan would result in the even-aged logging (mostly clearcutting and herbicide spraying) of over 60% of the 285,000 acres considered "suitable and available" for logging. The average annual area to be regenerated (clearcut) is over 3600 acres — a 41% increase over present activities. By the end of the planning period, the total area clearcut would be over 156,000 acres (244 square miles). The logging priorities for the next decade include 40,000 acres of clearcut, 24,000 acres of select cut, and "sanitation salvage" of scattered old growth timber "as the need develops" over an area of 181,000 acres. Overall, logging will increase from 80 million board feet at present to 99 million board feet by the end of the planning period.

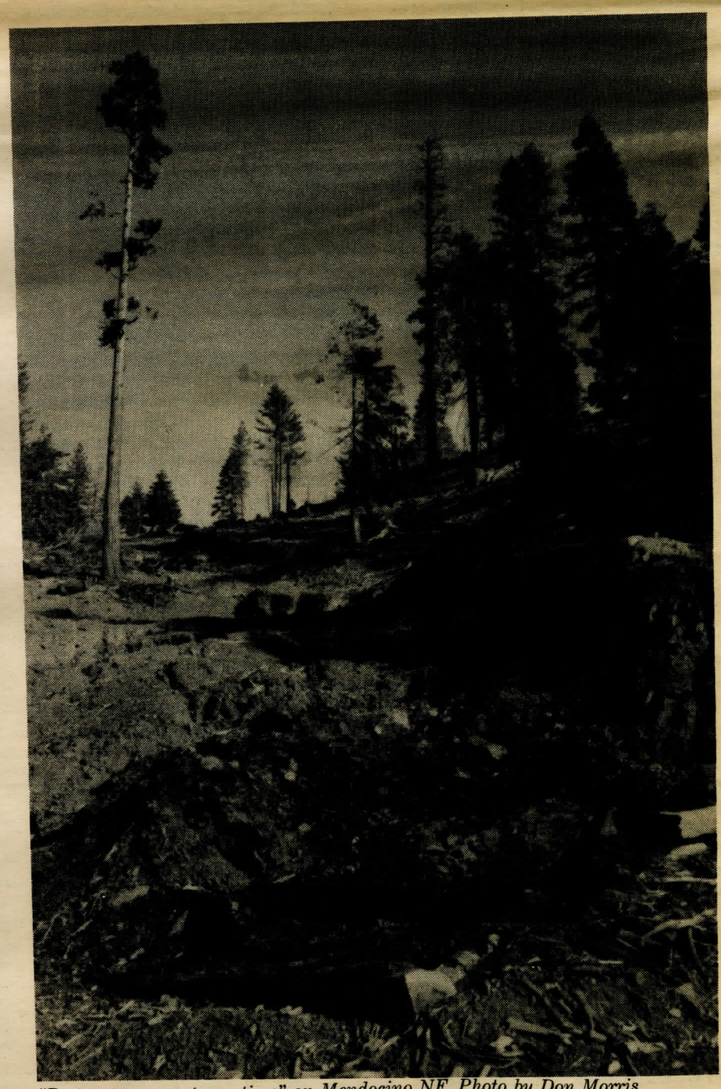
Although the Forest Service admits that over 342,000 acres of the current 542,000 acres of grazing allotments are "unsuitable for range use," they propose a "modest" 20% increase in grazing allotments primarily due to new "transitory range" as a result of logging activities — the proposed 40 acre hopscotch clearcuts will be bovine feedlots.

Over 50% of the remaining 142,000 acres of roadless areas will be roaded, logged, or otherwise made unsuitable for primitive recreation. Areas temporarily left roadless will not be managed to protect their roadless or "semi-primitive" characteristics, and there is no further consideration of new additions to the Wilderness system. The 2400 miles of existing roads will be increased by 17% during the planning period. Forest Highway 7, dissecting the Forest from east to west, will be paved. The 411 miles of planned new roads are the equivalent of a 2000 acre stripmine.

Over 80% of the Forest will be open to ORV abuse on (ha! ha!) "designated roads and trails only." Since *off-road*-vehicles by definition are designed to make their own roads, we will hear the joy riders' raucous laughter above the ear splitting roar of their infernal machines as they grind the plants and animals to dust.

A primary local concern is increased sediment load in the Eel River drainage which degrades water quality and threatens fisheries. The Freddies admit that this is a problem and that 90% of the soils in the Mendocino have high erosion potential, yet they propose to clearcut over 40% of the watershed of the Wild and Scenic Middle Eel and still increase fisheries production by "Best Management Practices."

The wildlife projections for the preferred Mendocino Plan reveal a bias toward increasing habitat for subclimax species such as cattle, deer, and quail; while habitat for species dependent on mature and old growth forests will decline significantly. The following "Management Indicator Species" will lose critical habitat: Black Bear, Douglas Tree Squirrel, Western Gray Squirrel, Northern Spotted Owl, Goshawk, Acorn Woodpecker, and California Thrasher. Of particular concern is the



"Best management practices" on Mendocino NF. Photo by Don Morris.

Freddies to "Modify" Eldorado

by Bill Curless

The Eldorado National Forest Management Plan is written for the timber and recreation industries. The following quotes taken directly out of the preferred alternative show what direction the Forest is headed.

*"An average of 36.5 miles of new roads constructed and 63.1 miles of road reconstruction each year for the next decade."

*"ORV use will have a net gain in miles."

*"Pest management will primarily support timber and developed recreation."

*"Provide 15,900 animal-unit months of grazing." (an increase of 4000)

*"Developed recreation opportunities will be increased to provide 4.95 million recreation visitor days per year."

*"All alpine ski areas will be allowed to expand."

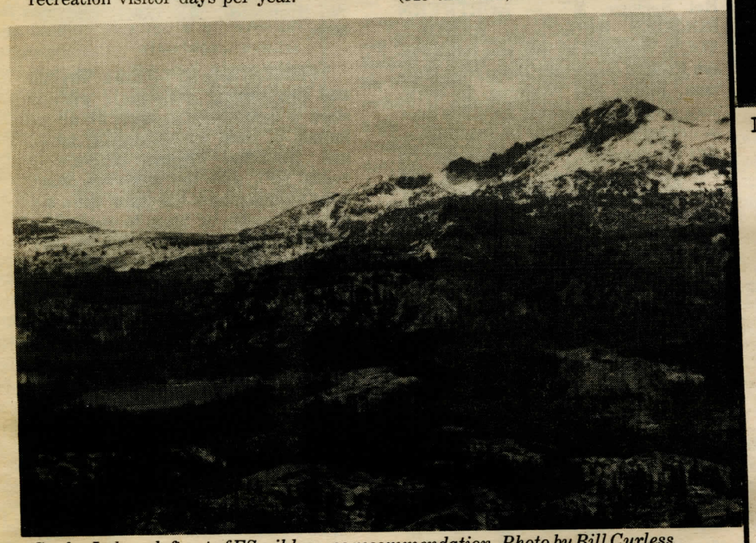
*"Clearcutting will be the primary timber harvest system."

*"Weather modification programs will be permitted."

*"Intensive timber management will create more openings and fewer naturally appearing stands."

No increase in Wilderness acres is recommended.

We must fight this kind of human centered approach to the National Forests. Stanislaus Earth First! has submitted an Earth centered alternative plan. Please write and support the Earth First! alternative. Comments are due by January 16, 1987. Send to: Gerald Hutchins, Supervisor, Eldorado NF, 100 Forni Rd, Placerville, CA 95667 (916-622-5061).



Caples Lake — left out of FS wilderness recommendation. Photo by Bill Curless.

Alaska Park Wilderness Review

Dall Sheep in Denali National Park. Photo by Dave Foreman.

by Suslositna Eddy

Before you read any more, grab a 14 cent postcard or stamped envelope and address it as follows: National Park Service, 2525 Gambell St. Room 202, Anchorage, AK 99503-2892, attn: Sandy Rabinowich. Here's why you're writing a letter:

As mandated by the Alaska National Interest Lands Conservation Act (ANILCA), the National Park Service (NPS) is reviewing all of the National Parks in Alaska (15 total) to determine whether or not more land within Park boundaries should be designated as Wilderness. It's time to say, "Yes! designate all land within the National Parks in Alaska as Wilderness!"

Prior to the writing of this article, the NPS decided which lands absolutely cannot be designated as Wilderness. The reviewers, all being pro-wilderness, did a fine job. Lands deemed unsuitable for Wilderness consideration are private property, Native claims, land adjoining road corridors, and land that has been maimed by past human uses such as mining. Scoping sessions are now being held in 40 communities around Alaska for issue clarification and comment on the lands being reviewed.

These scoping sessions have not gone well. Both sessions that your trusty radical reporter attended were dominated by big game hunting guides, prospectors, oil company reps, Winnebagos people, and typical "Bigfoot" driving yahoos. They all seemed to claim that the government was personally out to get them by "locking up" all this land. The mood was strongly anti-wilderness. When yours truly (that's me) made his statements, the roof nearly blew off:

"All wilderness recommendations should be based on the ecological needs of the regions involved, not on economic self-interest . . . . 100% of all Alaskan National Parks should be designated as Wilderness . . . . Areas within the National Park System should be opened to aerial human hunts."

Ok, ok . . . so I wasn't visionary enough. The entire *state* should be open for aerial human hunts!

The NPS wants to hear our views on whether to add more National Park acres to the Wilderness System. Alaska is already home to the biggest designated Wilderness Areas on the planet. LET'S MAKE THEM BIGGER! Write and tell the Park Service how important big Wilderness is to you.

(Next report: The finer points of Alaska Wilderness and how it is less protective than in the lower 48 . . .)

Suslositna Eddy, heir apparent to the king of Spain, recently moved to the Alaskan bush where he is homesteading land.

Editor's note: We will be covering this issue in greater detail as it proceeds.

fate of the Northern Spotted Owl, whose population will decline by at least 50% from 1982 base levels under the proposed plan.

The Forest Service mission can be summed up by their statements about the planned future condition of the forest: "In time, the present random arrangement of stands composed of varying size classes would be replaced by a mosaic of even-aged stands . . . . 17% of the forest (existing Wilderness) will appear undisturbed, management activities will be noticeable on 36% of the forest, and 47% of the forest will appear modified as a result of intense management activities.

FREDDIE QUACK — HEEL THYSELF!

(*Roget's Thesaurus*: Politician = henchman = hatchet man = heeler.)

EARTH FIRST! MENDOCINO FOREST PLAN

by Don Morris and Jim Ferrara

Northwestern California's North Coastal Mountain Range extends from the Siskiyou Mountains at the California-Oregon border south to San Francisco Bay. This coastal range separates at the Humboldt County line into the outer and inner ranges. The Mendocino National Forest is part of the inner range from the western edge of the Sacramento Valley on the east to the Eel and Russian Rivers on the west. The climax of the inner coast range is the South Yolla Bolly Mountains which form the northern boundary of the Mendocino. This ridge extends southward to include Snow, and Goat Mountains. Elevations range from 1000 feet along the forest boundary to over 8000 feet at the crest of the mountains.

The Mendocino National Forest has a rich mosaic of plant communities including grasslands, chaparral, hardwood savannah, oak woodlands, mixed coniferous forests, red fir forests, and boreal meadows. These diverse communities are capable of providing habitat for a significant number of animal species including Black Bear, Tule Elk, Mountain Lion, Wolverine, Bobcat, Ringtail Cat, Pine Marten, Bald Eagle, Golden Eagle, Peregrine Falcon, Osprey, Goshawk, and Spotted Owl. The Forest supports an extensive resident trout fishery in over 400 miles of perennial streams, and an anadromous steelhead and salmon fishery in the Eel River drainage.

The Mendocino Forest forms the southern rampart of the proposed Earth First! 15 million acre North Coast Wilderness which would extend from near Coos Bay in Oregon to Clear Lake in California. The most diverse coniferous forest on Earth would be protected here and given a chance to naturally regenerate.

With its steep and varied topography, numerous vegetative types, overlapping floral strata, and natural clearings, the Mendocino has a superlative natural diversity of plant and animal communities. These communities have been seriously degraded by a long history of livestock grazing and more recent deforestation. Overgrazing and intense logging continue to stress this diversity. To restore the health of the Forest, EF! recommends the following Interim Wilderness Recovery Plan for the Mendocino:

1. A primary planning goal will be a "de-regulated" forest with top priority given to preservation of the ecosystem and native wildlife species.
2. Permanent Wilderness designation for over 142,000 acres of remaining roadless areas — Yolla Bolly, Deer Mountain, Thomes Creek, Elk Creek, Thatcher, Grindstone, Reister Canyon, Snow Mountain, Big Butte-Shinbone, Black Butte, Skeleton Glade, Briscoe, Frenzel Creek, Doll Basin, Wilder Ridge, and Hale Ridge. (Thatcher and Elk Creek to be joined with BLM's Eden Valley and Thatcher Ridge Wilderness Study Areas for a combined Wilderness area of 54,000 acres.)
3. The following watersheds will immediately be designated Wilderness Recovery Zones: Middle Fork Eel, Main Fork Eel (above Lake Pillsbury), Black Butte River, Elk Creek, Thatcher Creek, Thomes Creek, and Grindstone Creek. Existing roads in these areas will be phased out. Logging will be phased out and efforts made to rehabilitate previously logged areas.
4. No new road construction will be allowed and all existing roads will be reviewed to determine which environmentally damaging or unnecessary ones should be closed and rehabilitated. The following primary Forest Service Roads should be phased out immediately: M-1 from Eel River Station to Indian Dick, M-21, The Blands Cove Road, M-2 from Cold Springs Station to Green Springs, M-3 from Bear Creek Station to Ivory Mill Station, M-6, M-61, and M-10 along Snow Mountain Wilderness.
5. Vehicles and mountain bikes will be banned from the Forest except on designated roads outside Wilderness Recovery Zones. (Provide complete protection of all roadless areas and recovery areas where roads have been closed.)
6. No logging or firewood cutting of old growth or previously unlogged timber. (No deficit timber sales.)
7. Interim timber harvests to be done according to "Respectful Forestry" practices (all-age, all-species) with priority given to reforestation, erosion control, and other healing activities using native plant species only.
8. No control of wildfire (except during a transition period needed to return to a natural fire regime).
9. Prohibition of herbicides, insecticides, and other "economic poisons."
10. Withdrawal of National Forest lands from appropriation under mining or mineral leasing laws and a complete moratorium on energy leasing, including hydro-electric projects.
11. Phase out commercial livestock grazing and begin watershed/vegetation rehabilitation.
12. Prohibition of trapping and all other forms of predator control.
13. Reintroduction of extirpated species where appropriate into suitable habitat. (Conduct study of existing and potential habitat to determine suitability for reintroduction of the Grizzly Bear. Let's get the Griz back to "Grizzly Flat.")
14. Free the Eel River! (Acquire property rights to Lake Pillsbury, drain it, and dismantle Scott Dam.)

WHAT YOU CAN DO

Support the Earth First! Wilderness Recovery Plan for the Mendocino National Forest. Mention specific points in our proposal in your letter: Laverty, Forest Supervisor, Mendocino NF, 420 E Laurel St, Willows, CA 95988

MOVING? SEND US YOUR NEW ADDRESS!

The Earth First! Directory

The Earth First! Directory lists the contact points for the international Earth First! movement. It is divided into three sections: 1) National EF! offices in the United States, and international contacts; 2) Active EF! Chapters or Groups; and 3) Contact persons where there is as yet no active EF! group. If you are interested in becoming active with the Earth First! movement, contact the folks listed for your area.

Earth First! The Radical Environmental Journal is an independent entity within the international Earth First! movement, and is not the newsletter of the Earth First! movement. It does, however, provide a forum for Earth First!ers around the world. This directory is provided as a service to independent EF! groups. If you would like to be listed as a contact or as a group, please contact Bob Kaspar (305 N. Sixth St., Madison, WI 53704 (608)241-9426). Please send address changes or corrections to him also. If you do not have a phone number listed, please send it to him. Bob acts as coordinator for local EF! groups for the EF! movement.

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Upcoming Earth First! Events

This is the first of a new column for our journal in which we will list upcoming events hosted by, or of particular interest to, EF!ers. Please send us news of your upcoming events no later than two weeks prior to the date of the issue in which you wish your event to be announced. Please also try to use this column rather than asking us to send special mailings, so that we may save money and paper (trees).

*MONTANA January 16-18, Boulder Hot Springs, MT — NORTHERN ROCKIES REGIONAL RENDEZVOUS. We invite all who love the northern Rockies (especially those from Montana, Idaho, and Wyoming) to work, play, and share together for a few days in January. There will be workshops, strategy sessions, music, slides, poetry, storytelling, cross-country skiing, and hot springs soaking. Boulder Hot Springs is a privately run resort which dates back to the turn of the century. The old hotel is full of character (and some say, ghosts). Because the owner supports wilderness, we are getting incredible discounts: hostel space (bring your own bedding) for $6 per person per night; hotel rooms for $10 per person per night. Rates include indoor steam rooms, indoor pools, and large outdoor swimming pool! An additional minimal fee may be needed for kitchen and meeting room rental. Write and let us know if you plan to participate. Volunteer your ideas and energy for workshops, food preparation, housecleaning, entertainment, and anything else. If you want a hotel room, call the resort, (406)225-4273, to make reservations. The hostel is already reserved, but let Walkin' Jim know if you'll attend so he can figure out spacing. Contact Jim at Box 477, Big Sky, MT 59716; (406)995-4906.

*ARIZONA January 10-11 near the proposed Cliff Damn site — Earth First! Phoenix is getting together for fun, educating, cohesion and libation. We hope to have experts on the ecology of the area, a hydrologist, and others to help us learn us about the effects of the proposed earth breaking structure. We'll be in a beautiful area for hiking. Bring campfire wood, lodging, water, food, info and opinions to share, and other necessary (?) life support systems . . . . Phoenix EF! is focusing on stopping CAP, stopping Rio Salado, and damning Cliff Dam!

*ARIZONA Jan. 18, 7:30 PM at the Friends Meeting Place, 739 E 5th, Tucson. Arizona EF! will host a bioregional meeting featuring David Haenke. (See his article, this issue.)

*MAINE Summer 87, date to be announced — Bioregional conference in Maine — During the past few years there have been several "Bioregional" gatherings across the continent. The most recent was the second North American Bioregional Congress held in Michigan last August. One of us (Roberto Mendoza) attended this historic event and decided to join the Core Council and to try to hold a regional gathering for this area. It will probably be held in late summer of 1987. We now seek people and groups who would like to help create such an event. We need to hear if you want to be on our planning committee or be one of the sponsors or supporters. We need your suggestions.

We need to come together and talk about this part of Turtle Island (North America) we share. We need to try to define our "Bioregion," a region not of imposed, arbitrary political boundaries, but of natural boundaries, geographic, physical and cultural. We need to begin to speak bioregionally. In speaking bioregionally, we begin the process of learning to let the bioregion speak for itself, through us, to give voice to place. We begin to learn the natural rhythms of the bioregion, and attune ourselves to them. Let us begin this process of reinhabiting our bioregion.

For this to work, we need to represent the many peoples of this region (especially Native people, poor people, Native Mainers, women) as well as the plants, animals, soil, air, water. We also need to leave room for culture, the arts, and the important role of the creative process in restoring bioregional health.

For more information and to offer help or suggestions, call either Roberto Mendoza, Maine Clergy and Laity Concerned, 96 Lawn Ave, Portland, ME 04103; (207)879-0171 or Gary Lawless, c/o Gulf of Maine Bookstore, 61 Maine St, Brunswick, ME 04011; (207)729-5083.

*VIRGINIA To all EF!ers in Virginia and surrounding environs: I wish to start a newsletter to keep us all informed of each other's doings, ideas, and problems. Virginia desperately needs EF!; and the more we know what's happening in our state, the more we can do. If you want to receive or contribute to this newsletter, contact me at 1512-A Meadowbrook Dr., Blacksburg, VA 24060 or call me (Martha Slover, a new southwest Virginia EF! contact) at (703) 552-6548. We are also forming a New River Valley local group which hopes to meet regularly. I have information on that too.

*MIDWEST Healing the Land: Reflections on Ecological Restoration

1987 is the centennial anniversary of Aldo Leopold's birth; and as such, it is appropriate that UW is cosponsoring a series on the restoration of Earth. Fifty years after the establishment of The Wilderness Society, and more than 50 years since Leopold first began to restore native Wisconsin prairie at the UW Arboretum, 8 speakers will discuss restoration ecology. Frederick Turner appears first with "The Humble Bee: Restoration as Natural Reproduction," on January 28. On February 25 will be UW professor Evelyn Howell with "Restoration Ecology: Theory in Practice." On March 11, Carolyn Merchant, author of *The Death of Nature*, will speak on the "Restoration and the Rebirth of Nature"; and on March 25, Joyce Powers of the Prairie Ridge Nursery will discuss "Restoration: A Practitioner's View." Donald Worster, author of *Nature's Economy*, will present two speeches: "The Vulnerable Earth: Toward a New Planetary History," March 31; and "Ecology as a Healing Art," April 1. Alston Chase, author of the controversial *Playing God in Yellowstone*, will present a speech entitled "In Search of the Primitive Ecosystem" on April 8 or 15. On April 22, Daniel Janzen, organizer of a major reforestation project in Costa Rica, will explain "Restoration for Conservation: Growing a Tropical National Park"; and George Trow, author of *The Harvard Black Rock Forest*, will discuss "The Possession of Nature."

One of the efforts of Earth First! has been to call for the restoration of nonhuman landscapes within North America. This series will give Midwesterners a chance to hear people from throughout the US who are actually engaged in this activity. The lectures are free and open to the public and will be held on the UW campus in Madison. For more information, call 608-262-0533, or 263-7889, or write: Bird, 305 N Sixth St, Madison, WI 53704.

EARTH FIRST! BOSTON AREA GATHERING

January 18, 1987, 12 noon. Bring food, drink, ideas, etc. Brief group discussion followed by a get-to-know-each-other party!

121 Museum St., Apt.2, Somerville (Museum St. is at the blinking light on Beacon St. 121 is first bldg. on right.) Call 868-5985 for questions.

The Battle of Four Notch
TEXAS ATT'Y GENERAL SUES FREDDIES

by Barbara Dugelby

"They just left the Phelps store," the voice said over the radio . . . "they must have 30 carloads of press with them!" (Freddie transmission overheard by a reporter on the way to the Four Notch site). In actuality, only about 15 press vehicles showed up to cover the October 21st action in Sam Houston National Forest. And even though the press outnumbered the protesters (or perhaps *because*?), the action turned out to be the most successful in the history of Texas Earth First! The Farced Circus was defaced on at least ten TV stations and in over 30 newspapers — many front page and some out of state, including the *New York Times* and the *Washington Post*.

Since early summer of this year the Forest Service (FS) has been *crushing* up to 30 acres of rich East Texas forest a day with a 52-ton tree crusher. (See "Godzilla" article in Samhain issue.) Doomed are 2600 acres of uniquely diverse forest the Freddies claim were "devastated" by a Southern Pine Beetle infestation three years ago. The trees affected by the infestation represent only 2 of some 100 tree species identified in the area. Four Notch has even been declared "unique" by the FS for its natural diversity and age of forest stands. Despite all of this, the FS has contracted for the forest to be pulverized and the remains napalmed. The entire 2600 acres will then be replanted with one imported species of pine.

East Texas possesses some of the biologically richest land on the continent. Texas EF! refuses to stand by as the Freddies and others turn it into sterile pine farms. Upon hearing of the Freddies' atrocious plans for Four Notch, we decided to protest with a magnitude equal to their methods of destruction. Here follows the story of the Battle at Four Notch:

As the press caravan arrived at the site where Godzilla (the crusher) was at work, about 20 EF!ers were anxiously waiting. The roar of the crusher could be heard in the distance. Loud snapping noises penetrated the air as the giant pines and hardwoods went down. The beast could be seen across the field of debris. Big healthy pines fell in its path as the TV cameras began rolling.

Godzilla chomped at full throttle as protesters and press approached. We waited for the machine to complete a few rounds so the media could document the destruction. Once the beast came back around, completing its circular pattern, we began running alongside of it. We held up signs and waved arms, alerting the driver to stop. After about 150 yards, it slowed down enough for us to get in front of it.

Immediately after the beast came to a halt, Bugis was on top of it. Whipping out his kryptonite lock and key, within seconds he was bolted by the neck to the front of Godzilla. Renowned tree climber, James Jackson, was already half way up an elm tree next to the crusher. Christi Stevens, Pat Taylor, and Chuck Taylor all chained themselves to trees near the crusher. Hollers and howls of the protesters filled the air, drowning out the disgusting noise of the machine's engine, which was left running for over an hour.

Freddie cops rough up Bugis Cargis but fail to remove him from Godzilla. Photo by George Russell.

Signs were draped across the stilled beast and in the trees reading: STOP THE TREE NAZIS, STOP CLEARCUTTING, EARTH FIRST! TV cameras rolled and reporters scrambled to get interviews with the chained and their supporters.

The federal agents and officers from the local Sheriff's department expected to have the protesters handcuffed and hauled away within 30 minutes. No one anticipated that we would hold the crusher hostage for over 24 hours! Within an hour Christi, Pat, and Chuck were cut loose and taken away to the Walker County Jail; but they could not free Bugis, despite numerous attempts with boltcutters, locksmiths, and sweet-talk. As the day wore on, the Feds began to grow uptight. Aside from when the Freddies were abusively jerking his neck and head, trying to split the kryptonite with giant boltcutters, Bugis appeared quite comfortable atop the purring Godzilla. And it is a good thing, because it became his home for the next 24 hours.

While the Freddies busied themselves with Bugis, Pastor Jackson in his Elm pulpit preached about the wisdom of Mother Nature, quoting from great books such as *Walden*, *Deep Ecology*, and the *Bible*. His hammock strung between two young elms, loaded with books, food and drink, Jackson was prepared for a long stay. As it appeared that Bugis and James were going to make the event an all nighter, the press headed home, anxious to make their deadlines with the story. The Feds did not give up so easily, however. Perhaps their pride was hurt by their incompetence at dealing with the affront. As the crowds thinned, things began to get hairy.

James Jackson in his hammock before Freddie thugs cut him down. Photo by Barbara Dugelby.

James told the Freddies that he could not climb down out of the tree without assistance, because he had injured his knee on the way up. Nevertheless, Billy Ball, top federal security agent for the FS in Texas, counted to ten quickly and then began to chop down the tree holding Jackson. The ax was passed around and everybody had their chance at a swing. As the tree began to topple, Jackson leapt through the air at a height of 30 feet to another tree five feet away. The first tree smashed against the side of the tree crusher. The Freddies wasted no time and soon the second tree came crashing down, this time with Jackson in it! The fall injured his (other) knee (lucky for the FS it was not more serious).

Meanwhile, Robin Spraggins was arrested for trying to halt the chopping. She had placed herself between the ax and the tree, appalled at the bloodthirsty behavior of these "good-ole boys."

As the five other jailbirds slept semi-comfortably in the Walker Co. jail, Bugis spent the night on "Godzilla" with a courageous support team of Barry Geiken, Mark Sanders, and Greg Mefferd. The next day, shortly after noon, the FS reappeared with a new locksmith who was able to drill open the lock around his neck. The FS with their ineptitude, actually contributed to our success. What could have taken them a mere 20 minutes, took over 24 hours, leaving Bugis attached to the crusher and keeping the story alive.

On November 12, the Honorable Justice of the Peace John Paskett found all six protesters guilty of a Class-C misdemeanor — diorderly conduct — and fined each of them $113. Two of the six, James Jackson and Robin Spraggins, have appealed their cases, while the other four served their fines in community service (picking up trash on Piney Wood roads).

As a result of this successful action, Texas EF! has received countless phone calls and letters, and much follow-up attention from the press. Most of the Texas public, and many across the nation, have been awakened to the clandestine character of the Farced Circus. It took months of hard work by mainstream environmentalists, mainly one — George Russell of the Lone Star Chapter of the Sierra Club — to bring media attention to the Four Notch scandal. On October 20, the story received national attention in the pages of *Newsweek*. But it was not until EF! carried out their wild action that the fuse was finally lit.

The bomb exploded when the Attorney General (AG) of Texas, Jim Mattox, upon learning of this boondoggle tree crushing project, sent his environmental protection division staff to Four Notch to investigate. On October 31, under pressure from the AG, Forest Service Surpervisor Mike Lannan placed a seven-day moratorium on all crushing and burning activities at Four Notch. During this period Earth First!ers assisted George Russell with the tour for the AG's investigators of the contracted area. After ten days of investigation and preparation, a federal lawsuit was filed, November 13, by the State of Texas against the Forest Service (sweetest words I've read in a long time: Max Peterson, Chief USFS . . . sued in his official capacity).

The lawsuit focuses on the Farced Circus's claim that "no significant impact" will result from these "regeneration" activities. The National Environmental Policy Act requires that federal agencies carefully evaluate the potentially significant environmental impacts of all major actions. Thus far, the Forest Service, in less than three pages of the Four Notch Environmental Assessment, has only given a passing glance at the environmental consequences of its activities. The FS must at least be forced to comply with federal law and prepare a full environmental impact statement evaluating the proposed activities.

Of course, the Freddies are not absorbing all these blows without reacting. Hal Glassman, FS "Public Affairs Officer," has been busy hassling reporters for the way they covered the issue, writing scathing letters to newspaper editors, clandestinely arranging slanderous editorials with naive young journalists, and spreading ugly rumors about EF! (see TX Rendezvous article, this issue). He is doing everything necessary to convince the public that the people protesting FS practices are an "anti-social band of renegades" who "advocate violence" and know nothing about forestry. Yet the Forest Service has been cracked wide open this time (similar to another scandal involving Iran and our friends in DC) and press releases and phone calls will do little to repair their mutilated "Good Guy" reputation.

ed. note: On December 10 (after this article was written), Judge Lynn Hughes ruled in favor of the Forest Service, a decision which will allow the FS to proceed with its crushing plans. (So far, wet weather has prevented the Freddies from restarting their forest crushing.) Judge Hughes said they acted within the law and in accordance with the current 10-year forest plan. However, in referring to the Forest Service's characterization of Earth First! as a "hyperactive minority," he strongly disagreed, saying EF! was "an informed, vigilant, active minority" who serve an important purpose. He also stressed that his decision only applied in this particular case. The next 10-year plan for East TX National Forests will be released in January '87, and EF! and other environmentalists hope to improve it.

So what's next? Texas EF! will continue to fight the destruction of Four Notch. We hope to network with more groups and individuals on a more permanent basis, fighting FS landrape.

All of you can help by writing to voice your opposition to this type of "forest management." Send letters to: Max Peterson (Chief Tree Nazi), USDA Forest Service, POB 2417, Washington, DC 20013; Jack Alcock, Regional Forester, USDA FS, 1720 Peachtree Rd, NW, Atlanta, GA 30367; Sen. Patrick Leahy, Chair, Agricultural Committee, US Senate, Wash., DC 20510; William Lannan, Forest Supervisor, USDA FS, 701 N 1st St, Lufkin, TX 75901. Donations are needed to cover phone bills, court costs (ongoing), and to continue the Battle at Four Notch. Send to TX EF!, POB 7292, Austin, TX 78713.

Barbara Dugelby, a TX EF! leader, recently returned from a trip to Panama where she investigated the rainforest situation. We expect to receive a report on this from her soon.

NEMESIS NEWS NET

by Australopithecus

New Delhians Monkeywrench in the Streets

India's Prime Minister Rajiv Gandhi recently asked government agencies to modernize their operations by acquiring computers. As a result, the New Delhi Transport Corp. adopted 87 new "rationalized" bus routes, as determined by computer, and abandoned 114 traditional routes. So outraged were commuters by this new "enlightened traffic management" that they blocked buses, deflated tires, stoned bus windows and through their boisterous efforts succeeded in regaining their traditional routes of transport. We hail the victory of commuters over computers!

Artist Joins Penan Tribe

Swiss artist Bruno Manser has joined the Penan tribe on the Malaysian island of Sarawak, in an effort to evade expulsion from Malaysia and to gain public recognition of the need to preserve the rainforest between Ulu Limbang and Ulu Tutoh. Bruno wants this area made a forest reserve for the 300 Penan. After Bruno's entry documents for his stay in Malaysia expired, authorities tried to take him into custody. Since his escape from police, Bruno has hidden among the Penan; but has contacted the outside world. He and the tribe left a written message for an unfortunate reporter who slogged through the jungle for days in a futile attempt to find and interview the refugee. Bruno has adopted the Penan mode of life, hunting with a blowpipe in the virgin but threatened jungle, unclad and eating mulong (made from wild sago). The Penan recently have tried to stop timber surveyors in their area, and authorities claim Bruno is responsible for inciting the natives to rebel. In a recent confrontation, timber workers were stopped by natives armed with parangs at the Tutoh bridge. Bruno has contacted international environmental groups asking them to seek preservation of the Penan's home on Sarawak. So far, the great forest skills of the Penan — who act as his bodyguards — have prevented authorities from capturing Bruno.

Hayduke Mine May Stop Ski Area

Government Peak, near Hatcher Pass just west of the Little Susitna River in southcentral Alaska, is threatened by a ski resort. The booming blob of Anchorage hopes to host the 1994 Winter Olympics, and developers hope to build a ski area on Government Peak in order to capture some of the potential influx of wealth. (A study of the proposed ski area is due February 1, with public review scheduled for spring of '87.) However the ski area proponents have met an unusual obstacle: the George Hayduke Memorial Mine. Last year Mike Bronson, concerned by the threat to the beautiful Hatcher Pass area, filed a mining claim in the area in the name of Seldom Seen Mining Company. Alaska state mining claims allow leases only of *subsurface* rights to land, but if Bronson claims the construction is interfering with his mine, he could at least delay construction while the Division of Mining evaluates his mine's legitimacy.

Puerto Rican Rebels Fight Freddies

A Puerto Rican nationalist group, Los Macheteros, is being blamed for the recent bombing of US military facilities in San Juan. Two bombs exploded and six or more were diffused; three nationalist groups claimed responsibility. One truck was destroyed. Los Macheteros ("Machete Wielders") are protesting for independence from the US, and against US plans to train Nicaraguan rebels on the island and to clear Puerto Rican rainforest. The group released a communique denouncing US actions against the indepen-dence movement and denouncing US Forest Service plans for timber cutting on the El Yunque forest — the only Caribbean forest under USFS management. (source: *Seattle Times*, 10-29-86)

The Fox Lives!

In the mid '70s the Fox was famous for his masterful acts of ecotage aimed at corporate polluters. In Los Angeles recently, the Fox (now in his 50s) reemerged and gave an interview through a third party during which he discussed his past escapades. His multitudinous monkeywrenching actions of last decade included plugging smokestacks and drains of air and water befoulers and dumping industrial sewage — and dead animals he proclaimed as victims of the sewage — on corporate carpets. The Fox's raids — at least 30, in eight states — were widely reported by the press; yet he was never caught or identified. His most famous action was hanging a banner denouncing then-Mayor Daley over the Picasso statue in Chicago. His major campaigns were against US Steel and Armour-Dial. The Fox takes his name from Reynard the Fox, the wily medieval epic hero, and from the Fox River in northern Illinois. The Fox has kept a low profile for the last decade, but in June he plugged the sewer of the biggest laundry in the Fox River valley. He and a "kindred spirit" used Sakrete to block the pipe dumping bleach. In this case, the Fox didn't notify the press. He says his targets, aware of his persistence and afraid of bad publicity, usually attempt to abate their excessive emissions. However, he says that in the past he has had to notify the press to force the corporations to reform. Sometimes he leaves a note at the polluter's place threatening to notify government environmental officials if the pollution isn't stopped. The Fox now hopes to establish a foundation to continue his ideals. (*Los Angeles Times*, 7-17-86)

Black Lion Prowls Pt. Reyes

Point Reyes National Seashore in California is graced by a black Mountain Lion. The lion was photographed for the first time recently, and is spotted a few times a year by hikers. Unfortunately, Point Reyes park ranger John Dell'Osso says that in the 79,000 acre park: "A few [lions] may even be too many." Write to the ranger and tell him Point Reyes needs more lions and less tourist impact. Send to: John Dell'Osso, Ranger, Point Reyes National Seashore, Point Reyes, CA 94956.

Power Co. Helps Consumers Buy Hot Tubs

Washington Water Power Co. has launched a campaign to persuade its customers to consume more electricity to keep rates down. A key aspect of this campaign is the $250 rebate WWP provides to customers to buy electric hot tubs. Due to the slump in the Northwest's aluminum, mining, and logging industries, there is a great surplus of power in Washington and northern Idaho. Excessive construction of power plants has resulted in rising electricity costs. By corporate reasoning, it logically follows that hot tubs are the cure for the rise in electricity costs.

Fast-food Destroys Ozone

Scientists have recently begun to admit that they grossly underestimated the seriousness of the related problems of the greenhouse effect and the destruction of the ozone layer. Scientists are showing concern about the giant hole in the ozone layer which has opened above the Antarctic each winter since the late '70s. With the renaissance of ozone depletion research, scientists have identified many of the sources of the chlorofluorocarbons (CFCs) that destroy ozone in the upper atmosphere (stratosphere). It has long been known that aerosol sprays are major sources of CFCs. Now we learn that McDonald's hinged polystyrene foam packages probably (McD's will not say) contain CFC-12 which — along with CFC-11 — contributes more to ozone depletion than any other chemicals. The US banned CFCs in most aerosol sprays in 1979, so sprays now account for only 5% of US CFC releases. Worldwide, aerosols still release 30% of CFCs, however, because most developed nations still use aerosols in sprays. CFCs are also used in insulation, packaging, air conditioners, polystyrene sheet (egg cartons and supermarket meat trays), non-urethane foams, and Dow Chemical's Styrofoam. These products should be easy for us to avoid. However, one possible culprit which backpackers may be loathe to surrender is closed-cell foam. Yes, even our sleeping pads may be gnawing through Earth's ultra-violet light screen.

"Vandals" Close Rifle Range

Near Grand Rapids, Michigan, "vandals" (why do they always blame the "Vandals"; why not "Visigoths?") have added to the growing list of forms of ecotage. The activists succeeded in closing the obtrusive rifle range in Cannonsburg State Game Area (Kent County) simply by sawing down and burning the shooting benches, which had recently been built by Michigan's Department of Natural Resources at a cost of $500. As a result of continuing direct action against the rifle range, the DNR scheduled a public meeting to discuss management of the game area.

Housing Developments in a National Park?

Many National Parks are infested with campgrounds, condos, concessions, cars and aircraft; but none until now have had to contend with housing developments built *after* creation of the Park. Now, Lake Clark National Park on the Alaska Peninsula faces this threat. Due to one of the many compromises in the 1980 Alaska National Interest Lands Conservation Act (ANILCA), a Native Corporation, Kijik Corp., has the privilege of existing within Park boundaries but outside its jurisdiction. (Native corporations are an unfortunate result of the Alaska Native Claims Settlement Act. This act pressured Natives into incorporating and choosing limited lands with which they must support themselves. The act has, in effect, forced Natives into the capitalist economy and into the role of resource exploiters.) Kijik, the corporation of the Nondalton village, owns 130,000 acres — most of it inside or adjacent to Lake Clark National Park and Preserve. Lake Clark, one of 15 National Parks and/or Preserves in Alaska, comprises four million acres, but only 2.4 million of that is protected as Wilderness. Kijik plans to develop the Keyes Point area of the Park. So far, the new Kijik development includes only two houses, but Kijik has sold about 200 lots. Kijik is carefully zoning the land and plans to develop not more than 5% of Nondalton lands, but knowing this will be little comfort when we see businesses and hundreds of houses in an area that should remain forever wild.

Campers Bring Their Lawns With Them

The *New York Times* reports that campers increasingly bring home comforts with them. On the growing list of essentials for some campers are motor homes, TVs, dish antennas, microwave ovens, ATVs, stereos, and artificial turf. (Perhaps they'll soon develop growing artificial turf so that campers can also bring their riding mowers.) Meanwhile, campgrounds are becoming increasingly developed, with some featuring large movie screens, heated pools, country & western bands, and hypnotists.

***Outside* Threatens Outside**

We quote the following loathsome announcement from the December issue of *Outside:* "Loren Lee Upton needs volunteers to supervise the logistics of his 'Road's End to Road's End Expedition,' an attempt to four-wheel-drive down the North and South American continents, then up through Africa and Europe. In January, Upton will attempt to cross the Darien Gap of Panama, 160 miles of dense rain forests and swamplands, and will need assistants to run supplies, organize the machete crews, and secure accommodations in upcoming villages. A knowledge of Spanish is helpful. Contact Upton and Son Expeditions, Box 192, Lone Pine, CA 93545; (714) 734-2324." Perhaps some EF!ers will want to make contact with Upton.

NPS Approves Capitol Reef Development

In our Mabon issue, Zuni Reincarnation reported on BLM plans to rebuild two old livestock reservoirs in Capitol Reef National Park, in the Hartnet section north of the main road through the Park — an area recommended by the Park Service as Wilderness. The NPS recently issued a FONSI (finding of no significant impact) ruling for the BLM plans. BLM plans to drive a bulldozer through nine miles of CRNP's high-desert (up Deep Creek Wash) to reach the construction sites.

Smokey Dies of Drug Overdose

In an apparent overdose of cocaine, Roger Carmel — the voice of Smokey the Bear on TV ads — recently keeled over, never again to lie to us of the evils of forest fires.

Will Cows' Flatulence Disrupt Global Climate?

The increasingly popular Gaia hypothesis suggests — and is based on a growing body of data showing — that Earth can reasonably be described as a living organism, the living parts of which help create and maintain the global homeostatic processes. Unfortunately, human disruptions of Earth and her organisms may be destroying stable global processes and elements, including those in the atmosphere, that make life possible. Scientists frequently warn us about the increasing levels of carbon dioxide and chlorofluorocarbons (CFCs) in the atmosphere. However, they have only begun to study the sources of one of the CFCs — methane — which may be contributing to the greenhouse effect and to the destruction of the ozone layer. Methane sources appear to include: Earth's interior, decaying rice paddies, and *cattle flatulence!* Yes, the cunning bovines may be seeking to destroy our livable climate and hence all life on Earth!

Smitten Moose May Stop Ski Area

Killington Corp., infamous among Vermont natives for attracting the rich "city-slickers" while doing nothing to alleviate the poverty of Vermont's forgotten rural peasants, now hopes to seize control of an even larger portion of the state. Killington plans to extend its six mountain ski area to engulf Parker's Gore, a 3000 acre wild area. Killington's new development would include a 346 kilowatt powerline, eight to ten chairlifts, snowmaking, a lodge, 2000-3000 condominium units, and sewage treatment plants. The sewage plants are an attempt to deal with a messy issue which has troubled Killington in the past. Killington recently almost succeeded in gaining state permission to spread the immense amount of sewage its customers generate over northern Vermont land by means of aerial spraying. Fortunately, environmentalists managed to block this fiasco by spearheading a campaign against it featuring bumperstickers proclaiming: "Vermont: where the affluent meet the effluent." The current environmental campaign has an equally humorous focal point — a bull Moose who is pining away for a Hereford cow who refuses to be his mate. The Moose, from Parker's Gore, has so far spent 40 days this fall courting the elusive Jessica on a nearby farm. This odd relationship attracted tourists, many of whom signed environmentalists' petitions to save Parker's Gore, the smitten Moose's home. (*Arizona Daily Star*, 11-3-86, 12-5-86)

Two Locals Rob Steward

In late October, police arrested two Graham County men for "robbing"

continued on page 15

TRIBAL LORE

By Australopithecus

***Tree Saver's Manual* Completed**

An Appalachian environmental leader, Al Fritsch, has completed the *Tree Saver's Manual*. The manual describes various "lighthearted" monkey-wrenching tactics to stop stripminers, logging companies and other land despoilers. As an ordained Jesuit priest, Al is uniquely qualified to expound on the intricacies of ecotage. He was assisted in the book's formulation by Peter Ayers, who learned about enemy machines while serving time in the military. The manual is especially useful for activists living in the Appalachians, where "wildcat" stripmining is a great problem. Order for $10 from Al Fritsch, POB 298, Livingston, KY 40445. Proceeds go toward Appalachian preservation efforts.

***Whole Earth Catalog* Published**

The Essential Whole Earth Catalog was published in October. This 416 page book/catalog provides "access to tools and ideas" on topics ranging from bees and Bateson to wild edibles and yoga. In the section on environmental groups, EF! is the first listed; and *Ecodefense* is reviewed. $15; 1986; Doubleday & Co., 245 Park Ave., NY, NY 10167.

Stop Believing in War

Will Whittle, a former fundamentalist minister who realized the folly of Falwell-types and reformed, has written a highly acclaimed book entitled *How to Stop Believing in War: Religion and the Politics of War and Peace* (New World Library, 180pp.) This book effectively shows how such factors as factionalism, fear, fundamentalism, and Falwell contribute to widespread acceptance of war. Americans, Christian fundamentalists in particular, are taught to believe in war; but, fortunately, we can change our beliefs. This book can help readers do so. To order, send $6.95 to: How to Stop Believing in War, POB 1207, Felton, CA 95018.

EF!-SC Proposes Ocean Wilderness

EF!-Santa Cruz proposes that an area of the west coast from Point Conception north to the Canadian border, 200 miles offshore to one mile inland be declared a National Ocean Wilderness Area. No further development should be allowed in this area; and there should be greatly reduced commercial fishing, no further building, and an absolute ban on waste discharges, including thermal.

Attention All Poets!

Announcing the second annual Utah Wilderness Association Poetry Competition. Deadline: Feb. 1, 1987. First place prize: $50. For rules, send SASE to UWA, 455 E 400 S, B-40, SLC, UT 84111.

French Nukes Brought to Light

The secrecy surrounding the French nuclear industry is being challenged by the publication of two guides, one in French and one in English: *Guide des Forces Nucleaires Francaises* by Bruno Barrillot, published by Centre de Documentation et de Recherche sur la Paix et les Conflits; and *Electricity and Warheads: A Guide to the French Nuclear Industry* by Mary D. Davis, published by the World Information Service on Energy (POB 53373, Washington, DC 20009). The guides discuss many of the same facilities and share the theme that in France the military and civilian nuclear industries are virtually identical. However, the French guide stresses what is traditionally thought of as the military infrastructure; and the guide in English, the aspects of the industry usually characterized as civilian. Barrillot groups facilities according to regions, and concludes with a directory of names and addresses. Davis' guide is organized by subject into chapters and includes discussion of such topics as the influence of the military on research in France and how to find further information about the industry. Both guides are available from the French Project, POB 493, Northfield, MN 55057. *Guide des Forces* (50pp.) costs $7 including postage. *Electricity and Warheads* (112pp.) is $6.50 plus postage for individuals and non-profit organizations and $12.50 plus postage for others. Postage is $1.

OUR VOICES, OUR LAND; Words by the Indian Peoples of the Southwest; photos by Stephen Trimble and Harvey Lloyd; 176 pp. 234 photos (192 color); Northland Press, POB N, Flagstaff, AZ 86002; softcover $19.95, hard $35.

This is a collection of stunning photos of natural areas of the Southwest accompanied by powerful words by the natives of this region. The producers of this book traveled throughout Arizona and northern New Mexico visiting the tribes of this area — Rio Grande Pueblos, Acoma, Zuni, Hopi, Navajo, Hualapai, Havasupai, Yavapai, Apache, Pima, Papago, Yaqui, Maricopa, Quechan, Cocopah, Chemehuevi, and Mojave. Their efforts have yielded a beautiful book.

WA Map Shows Key Wild Areas

The Northwest Center for a Future has completed a fine and unique map of wilderness in Washington which includes on the reverse side an essay with inspiring quotes on behalf of wilderness from such thinkers as Leopold, Muir, Lewis Thomas and others. The five-color wilderness map effectively highlights Washington's most threatened wild areas, showing us where protective efforts are most needed. Send $5 plus $1.50 postage to the Northwest Center for a Future (POB 13042, Portland, OR 97213) to obtain the map and to help preserve Washington's wild lands.

NNN (cont)

Steward Observatory facilities atop southern Arizona's embattled Mt. Graham. Steward's proposal to replace Mt. Graham's spruce-fir forests with an astrophysical observatory received a boost in October when the Coronado National Forest issued its Draft Environmental Impact Statement with a preferred alternative which would allow Steward to build (at least) five scopes atop High Peak (see article last issue). Steward's claims of minimizing its impact on Mt. Graham become especially dubious in view of the selection of high-tech gear stolen from the peak. The two litter-removers took $21,000 worth of equipment including a VCR and three monitors with custom electric panels, a generator, electric air compressor, 30,000 BTU furnace, six batteries, chainsaw, electric tools, computer, two radios, new color TV and a telescope — all this gear and Steward hasn't even received approval to build yet. Earth First! suggests that the response of authorities to this "robbery" has been inappropriate. Rather than fining and jailing them, they should be hired to commence site dismantlement atop High Peak.

Wounded Deer Pins Hunter

In November, one day after a bow hunter in Wisconsin shot and wounded an 8-point buck, the same deer found the hunter, charged him, and pinned him to the ground with his antlers. The deer cut the hunter with one of the hunter's arrowheads. Tragically, the deer's wounds quickly sapped his strength and the groveling hunter freed himself and slew the deer with a knife.

Kangaroo Coups Nets Gucci Jacket

Recently an Aussie motorist was taken for a ride by a clever kangaroo. The driver hit the kangaroo, and the kangaroo, apparently stunned, fell by the road. The driver then decided that it would be cute to take a picture of the prone marsupial wearing his Gucci jacket. While taking the photo of the kangaroo so attired, the kangaroo hopped away, complete with Gucci jacket containing the driver's wallet and keys. Police expect no trouble in identifying the trickster if they see it; not many kangaroos wear Gucci jackets.

Aussie Rides Bow of Destroyer

At a peace protest in Sydney Harbour in late September, hundreds of activists with scores of boats confronted the incoming ships — six of which are potential nuclear weapon carriers — of the navies of Australia, US, UK, and Canada. One of the anti-nuclear protesters, Ian Cohen, leaped into the sea and rode the bow (his second illegal bow ride in two weeks) of a US destroyer. Cohen, famous for his daring acts of civil disobedience in Australia, was arrested for "impeding the free passage of a vessel," but was released on bail. Cohen later explained: "I use the rides to create theatre so people take note of our protest." (*Sydney Morning Herald*, 9-30-86)

Cedar Theft Becoming Big Business

Since the enactment of a timber import tariff last June, the felling and theft of cedar trees in National Forests, particularly Olympic National Forest in Washington, has become a serious threat to Northwest forests. Cedar thieves are becoming professionals and stealing one to two cords per thief per night. (*Forest Service Daily News Digest*, Sep. 2, 1986)

Peregrine Falcons May Return to Sierras

After being decimated by DDT in the late '60s (due to its egg-thinning effects), Peregrine Falcons have been part of a seemingly successful captive breeding/reintroduction program. This past summer, Peregrines were reintroduced into Sierra National Forest. (*Forest Service Daily News Digest*)

Dinkey May Not Get Dunked

In October, the California Public Utilities Commission dealt a blow to the proponents of a hydroelectric project on Dinkey Creek. The commission disapproved of a power sales agreement between the Kings River Conservation District and Pacific Gas & Electric Co. This disapproval could block the proposed destruction of a site in the Sierra, 75 miles northeast of Fresno. The Sierra Association for Environment (SAFE), the leading opponent of the dam, also has hindered destruction by demanding additional environmental studies. The dam would further mar the heavily dammed Kings River watershed. It would behoove Californians to pressure their state and national legislators to seek to ban the dreaded dam. (*The Fresno Bee*, 10-21-86)

Muir Snowfield Eroded

In recent years hiker use of Muir Snowfield on Mt. Ranier (Washington) has increased so much that snow cover in summer is being worn away, leaving crevasses in the ice exposed. The NPS has begun warning people to rope together to avoid falling irretrievably into crevasses. We suggest to the NPS that the way to stop deterioration of Muir Snowfield (and prevent fatalities) is to insist that only those climbers willing to tread barefoot may hike on Muir Snowfield. If this doesn't adequately reduce the number of hikers, require nudity without sunscreen. (*FS Daily News Digest*)

Authorities Belittle Disaster

The recent chemical fire and spill into the Rhine River in Switzerland by the chemical firm Sandoz is not evoking the concern among authorities which such a catastrophe merits. The Sandoz spill has left parts of the upper Rhine biologically dead — killing myriads of trout, eels, water birds and other creatures, and leaving pesticides decomposing into chemicals even more dangerous than themselves — yet one official, voicing the feeling of the authorities, said: "Don't worry about the mercury — how should it enter the food chain, since the fish are dead anyway. . . ." (Greenlink, 11-7-86) Meanwhile, in Basel, irate crowds forced Sandoz executives to flee from a public meeting held to discuss the disaster; and thousands marched through the streets of Basel to protest this corporate irresponsibility. (*New York Times*, 11-11-86)

NPS Joins C of C

The National Park Service has joined — at taxpayers' expense — the Greater Chamber of Commerce. The C of C is a lobbying organization that promotes business and development.

Fire Ants Slay Man

Fire ants recently killed a Florida man attempting to destroy their colony. The man had approached the ant home armed with insect spray but barefoot. Stepping on the ant bed, he sank in, and was quickly gnawed upon by the ants. He lost consciousness in 10 seconds, and died 11 days later in the hospital from anaphylactic shock, an allergic reaction. (*Press Democrat*, 11-16-86)

Letters

Address US senators at US Senate, Wash., DC 20510; US representatives at US House of Representatives, DC 20515.

+The California Fish & Game Commission will soon decide whether to end 14 years of protection and reinstate trophy hunting of Mountain Lions in California. Write to the Commission, and your local legislator if you live in California, and say that no hunting of lions should be allowed. Write: President, Fish & Game Commission, 1416 9th St., Sacramento, CA 95814; your local legislator, State Capitol, Sacramento 95814.

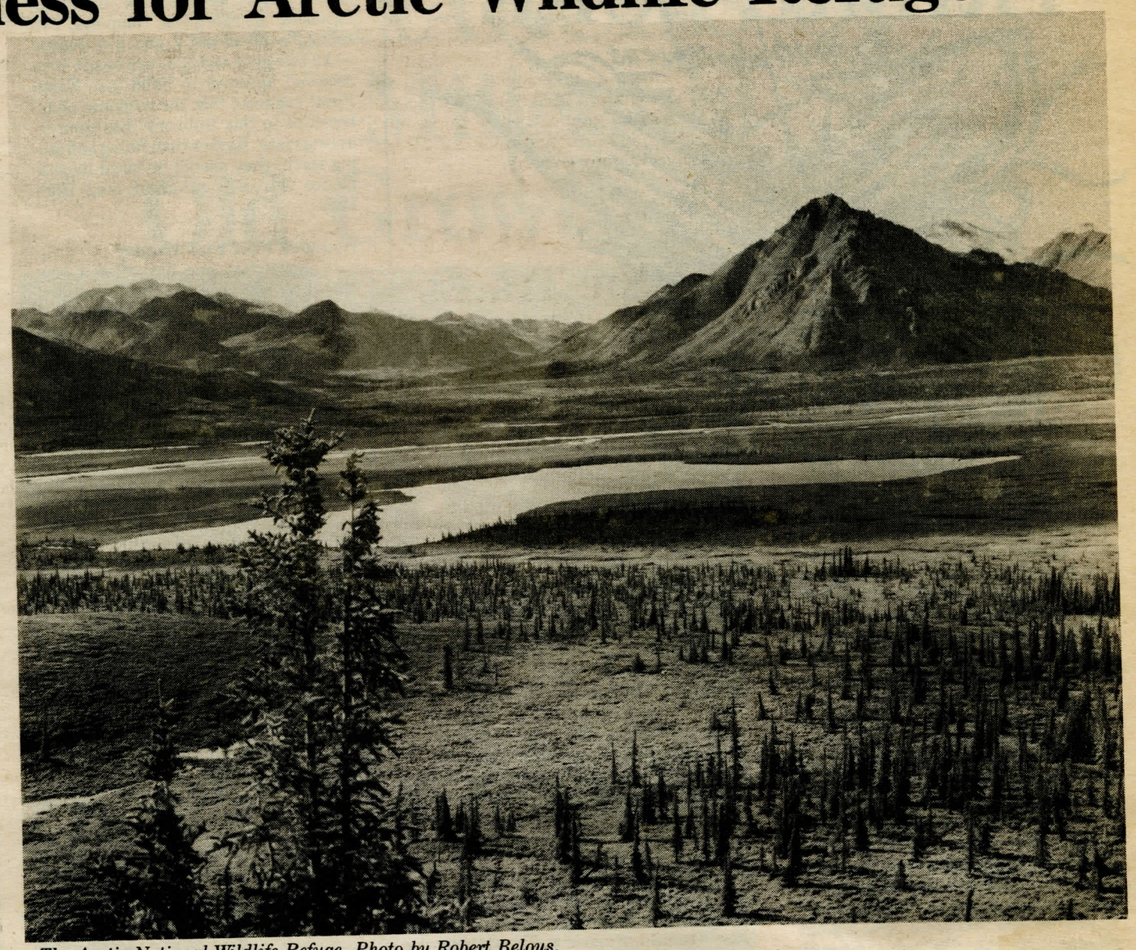
+Rumor has it that Coronado National Forest managers may choose Alternative E from the DEIS for the proposed Mt. Graham astrophysical area unless they receive 6000 letters opposing the scopes. Alternative E would entail the ruination of Mt. Graham's spruce-fir forests. Write in opposition to any development atop Mt. Graham to: Supervisor Tippeconnic, 300 W Congess, Tucson, AZ 85701.

+ The Shenandoah Wilderness Earth First! proposal has received support from The Wilderness Society, but Virginia conservationists in general are hesitant to support this visionary proposal. Virginia EF! proposes creating a 65,000 acre Wilderness by closing Forest Road 95 and uniting the Ramsey's Draft Wilderness and the Little River RARE II area and areas in West Virginia. (See RF Mueller's article, Mabon '86 issue.) Write in support of the 65,000 acre Shenandoah Wilderness to: George Washington National Forest, Harrison Plaza, POB 233, Harrisonburg, VA 22801; and to the Congressional delegations of West Virginia and Virginia, in particular Representative Jim Olin.

+ The TV show 60 Minutes recently received a report on the disastrous mismanagement of Alaska's Tongass National Forest for a possible TV story. Write to 60 Minutes (Story Editor, 60 Minutes, 524 W 57 St., NY, NY 10019) urging them to televise an expose on the Tongass situation soon. Tell them to contact the Southeast Alaska Conservation Council (Box 021692, Juneau, AK 99802; 907-586-6942) for information on the Tongass.

Wilderness for Arctic Wildlife Refuge

by Laura Gould



The Arctic National Wildlife Refuge. Photo by Robert Belous.

What is wilderness? Wilderness may be considered an area where the earth and its community of life are undisturbed by humans, where people come only as visitors. It is an unsettled, uncultivated region still in its natural condition, retaining its primeval character and influence.

Congress passed the Wilderness Act in 1964 to establish a National Wilderness Preservation System, to set aside a few of the last remaining wildlands as cultural and scientific resources, and to protect the natural values of these areas from encroaching and indiscriminate development. The act grants Congress the authority to establish Wilderness Areas on federally owned public lands.

Designation as a "Wilderness" area confers the strongest legislative protection available to federal lands, insuring that some places shall be kept where nature is dominant. According to the Wilderness Act, the use of motorized vehicles and the landing of aircraft are not allowed in Wilderness. In specific Wilderness Areas in Alaska, however, motorboats and snowmachines are allowed where their use for subsistence purposes is traditional, and the use of airplanes and helicopters is permitted.

Wilderness is important for watershed protection, wildlife habitat, ecological stability and the preservation of genetic reservoirs of plant and animal species. Wilderness designation provides for recreational activities such as backpacking, rafting, mountain climbing, skiing and camping. It protects areas for scientific study, wildlife viewing and many other purposes. Wilderness clearly provides for multiple uses, and its existence secures for the people of present and future generations the benefits of an enduring wilderness resource.

Today, the 19.5-million-acre Arctic National Wildlife Refuge, located in the northeast corner of Alaska, is one such valuable wilderness resource. The refuge stretches from the interior northern forests of Alaska, across the continental divide in the Brooks Range, to the broad coastal plain bordering the Arctic Ocean. The region encompasses an outstanding arctic and subarctic ecosystem harboring brown bears, polar bears and black bears, wolves and wolverines, Dall sheep, musk oxen, lynx, moose, the 160,000-head Porcupine caribou herd, over 140 species of birds including migratory birds and raptors, and abundant fish species including Arctic char and grayling. The seasonal climatic conditions are severe here, and the ecosystem is undeniably fragile.

The Arctic Refuge is the only conservation unit in North America, and perhaps the world, which protects such a wide spectrum of the various arctic and subarctic ecosystems in an undisturbed condition. In addition to wildlife, the area is peopled by Indian and Eskimo Natives who depend on refuge resources for their subsistence lifestyles.

The Alaska National Interest Lands Conservation Act (ANILCA) of 1980 placed 8 million acres of the area into the National Wilderness Preservation System. However Congress omitted from the Wilderness designation 10 million acres in the southern half of the refuge and a critically important 1.5 million acres of the Arctic coastal plain. It is precisely this coastal region which provides critical calving grounds for the Porcupine caribou herd; it is also of great interest to the oil and gas industry as a potentially rich source of petroleum resources.

The Arctic coastal plain is presently under study to determine whether it should be designated as Wilderness, opened to oil and gas development, or managed according to some intermediate plan. Of the 1100 miles of arctic coastline in Alaska, the 125-mile stretch within the Arctic National Wildlife Refuge is the only portion which is currently closed to oil and gas *development*. The easternmost 25 miles of the coastal plain were included in the 1980 Wilderness designation, but oil and gas *exploration* is currently underway on the remaining 100-mile stretch. In an effort to include this area in the Wilderness designation, the Arctic Coastal Plain Wilderness Bill was introduced in Congress in June, 1986.

ANILCA reemphasized the purposes for which the refuge was originally established in 1960 — "to conserve fish and wildlife populations and habitats in their natural diversity." Wilderness designation would afford this spectacular area the lasting protection that was envisioned when it was first established. In order to accomplish this, however, citizens must speak up for Wilderness designation, on behalf of the integrity of the Arctic National Wildlife Refuge.

Laura Gould has served as an intern for the Arctic Wildlife Refuge. This article is reprinted from the May-July 1986 issue of the excellent newsletter, ***The Northern Line.*** *To obtain this bimonthly newsletter and to help save the Arctic Refuge, send $25 to Northern Alaska Environmental Center, 218 Driveway, Fairbanks, AK 99701. We also encourage readers to write their US representatives (House of Represen-*

Caribou on the Arctic plain. Photo by Wilbur Mills.

Photos courtesy of Northern Alaska Environmental Center

Camel Goes Rambo II

The following is drawn from an APPEN Action Alert. APPEN is an Asian-Pacific organization that links member organizations in the region. Sahabat Alam Malaysia (SAM) is the coordinator of this network. To receive action alerts and to subscribe to SAM's excellent journal, send $12 or more to SAM, 37, Lorong Birch, 10250 Penang, West Malaysia.

Camel Trophy 87 is off the road again. This time our wheezing Rambos plan to mangle "1000 miles of mysterious Madagascar!" The owners of Camel cigarettes, R.J. Reynolds, are once again looking for "men of adventure" to take up the "challenging odds in a battle against nature." The challenge this year involves ploughing through what is left of Madagascar's fragile and unique rainforests, while sitting comfortably in Range Rovers. In previous years Land Rovers were acceptable, but Range Rovers do have that extra bit of comfort to help you relax at the end of a hard day, battling against both nature and your smokers cough. Since 14 teams will be entering, with support vehicles, the event will be a large convoy. The environmental damage caused by such a convoy will be considerable.

Dr. Norman Myers, a world authority on rainforests, notes on Madagascar: "The present flora represents only a portion, and probably a small portion, of that which existed on the island before nearly four-fifths of the primary vegetation . . . the moist forest cover — was destroyed. While the forest along the Eastern ridges [Camel's proposed routes] . . . may once have covered at least 62,000 square km and possibly half as much again, it has now been reduced . . . to only about 24,000 square km at most. Of this relic more than half has been grossly degraded . . . . Hardly any of Madagascar's primary forest may remain intact by the end of the decade." (*The Primary Source*, Norton & Co. London 1984).

These forests are unique, with more than 12,000 plant species, 60% of which are endemic, and a wide variety of animals, many of whom are endangered. The most famous are the 22 lemur species that still survive and in particular the aye-aye.

This macho fiasco will tear through 1000 miles of a country that the World Wild Fund has "designated as an area of the highest priority for conservation efforts and research."

This taste for the last remaining areas of wilderness in developing countries has not always met success. Earlier this year the Botswana (southern Africa) government refused entry for Camel's "Ultimate Challenge" competition, on environmental grounds and due to Camel's description of a large part of their country as an "untamed hell." The location was hastily changed to Northern Australia. Other areas they have gone through are the Amazon, 1980 and '84; Sumatra, 1981; Papua New Guinea, 1982; Zaire, 1983; and Kalimantan, 1985. Each year the course has been 1000 miles, apart from Australia where they managed to find 2000 miles of nature that had to be conquered.

R.J. Reynolds also destroys much larger areas of forest through their worldwide tobacco growing interests by clearing thousands of hectares (ha) of forest to process raw tobacco. It takes two to three ha of forest wood to dry each ton of tobacco produced in the Third World, where cigarette smoking is, due to hard sell techniques, a rapidly expanding industry. These are forests that protect soils from erosion, reduce floods and droughts, provide food, shelter and materials for millions of people as well as containing the greatest variety of genetic material found on earth.

WHAT YOU CAN DO: Send letters and cables of protest to Camel and the Madagascar government. Addresses are: Camel Cigarettes, R.J. Reynolds, POB 2959, Winston-Salem, NC 27102 USA; and Hon. Ministre, Ministre de la Reforme Agraire, Antananarivo, MADAGASCAR. Send copies of your letters to newspapers and magazines and radio and TV stations in your country.

Action on the Tracks

by Mary Davis

Thirty-nine feet of railway track in Golden Valley, Minnesota, were pulled up the morning of October 27, to protest shipments of irradiated fuel from the Monticello nuclear plant to storage at Morris, Illinois. The track was part of a spur of the Burlington Northern railroad, leading to the Monticello plant and several other businesses.

A woman called WCCO-TV in Minneapolis around 4 AM to announce that the track had been damaged. Police found at the track a sign to warn approaching trains but, in the dark, did not locate the gap in the rails. Around 10 AM a lumber train derailed, because of the missing section. Nobody was hurt, and damage to the locomotive was "relatively minor."

The *Minneapolis Star and Tribune* received a call from a woman that afternoon. She said (to quote the paper) that "a group of people" had "dismantled a portion of the track and indicated the action was to protest the transport of materials on the tracks."

Shipments of irradiated fuel are extremely dangerous. The shipping casks are, in terms of danger, the equivalent of rolling nuclear reactors. According to Marvin Resnikoff of the Radioactive Waste Campaign, a single truck shipment contains ten times more of the volatile radioactive substance cesium than was released by the Hiroshima bomb. A rail cask is larger and carries even more radioactive material. Shipping casks have not been tested under accident conditions; and the standards for which they have been computer "tested" are unrealistic.

Henry Feldsmith, coordinator of the anti-nuclear Norther Sun Alliance — which has lobbied against the shipments, monitored them, and held vigils along the tracks — told the *Sun Times* that his organization had nothing to do with the action on the 27th: "It's not a method of protest I endorse . . . It doesn't make sense to damage tracks that are already unsafe." Indeed, the track removers' action did demonstrate the vulnerability of trains as a mode of waste transport.

*[ed. note: Shortly before going to press, the author called us with the latest news on this action: **Northern Sun News** (journal of the Northern Sun Alliance) received and printed a letter signed "Anti-Nuclear Choo Choo" which explained the protesters' action. In protesting the nuclear waste shipments, the monkeywrenchers knew that there was no possibility that a train carrying waste would hit the derailed section of track. At the time the protesters pulled the track, there was no engine at the waste loading area; an engine (without waste) would have had to encounter the derailed section on its way to the area to be loaded. Though Northern Sun will not endorse Choo Choo's form of protest, the letter from Choo Choo that Northern Sun printed may lessen the criticism aimed at the protesters.]*

Shipments from Monticello were not taking place at the time the track was damaged, but the second of two shipping casks was in the process of being loaded. Nineteen shipments passed through the Twin Cities in 1984/85. Then there was a long pause. Shipments resumed this November, with two moving before November 24.

Monticello is a 545 MW boiling water reactor in Monticello, Minnesota, which began operation in 1971. Northern States Power reracked its fuel storage pool in 1979 to allow it to house more irradiated fuel than was originally planned. Nevertheless, if no fuel were shipped elsewhere, the company would run out of storage space in 1988 and have to stop operation of the reactor, according to Resnikoff in *The Next Nuclear Gamble*. Morris, Illinois, is the site of a reprocessing plant that never functioned and has a large storage pool. Illogically, in recent years, fuel has been shipped away from it as well as to it.

Mary Davis is an anti-nuclear writer who recently completed a guide to the French nuclear establishment (see Tribal Lore).

Workin' On the Railroad

by Everett Whealdon

"We'll all breathe together—"

The "Conspiracy Song" rang out along the tracks by the entrance to the Bangor Naval Submarine Base on Sunday, May 18, 1986 where a few score supporters of Ground Zero and the Puget Sound Agape community gathered in peaceful demonstration.

Starting with drum beats, chants and exhortations to protect Mother Earth by representatives of native tribes, the program moved on to talks of nonviolent encounters with trains carrying nuclear weapons and information about sanctuary programs.

A young woman, recently from El Salvador, told a moving story, through an interpreter, about "terrorism by government." And the songs. Sung together with great spirit as we stood along the tracks in the misty weather hard by Hood Canal, part of Puget Sound, in the State of Washington. Where the great, black Trident subs are nourished.

Three days later comes the train. "— It was a well-orchestrated affair yesterday afternoon. The 75 or more demonstrators knew ahead of time which 12 of their group would sit on the tracks in front of the Burlington Northern train as it arrived."

"The Kitsap County sheriff's office knew, too, how many they would have to transport to nearby Silverdale to book on trespassing charges. And they also knew the demonstration would be peaceful." (*The Seattle Times*, 5-22-86)

This incident is typical of what has been happening on the tracks at the entrance to the Bangor Submarine Base during the past few years. But it hasn't always been a simple matter of singing and potlucking, or even of getting arrested and released.

On February 22, 1985, 19 people who sat or knelt in front of a train carrying hydrogen bombs to the base were arrested and charged with conspiracy to commit trespass. In a pretrial hearing, Judge Phillips ruled that conspiracy charges should be dismissed since previous meetings with authorities were for peaceful purposes and the state had no grounds for conspiracy. Nevertheless, the 19 were tried at the Kitsap County Courthouse before a six person jury — all citizens of Kitsap County. The county has been the beneficiary of beefed up civilian employment at the sub base, and the Ground Zero people regularly pass out leaflets presenting their views to workers entering the Puget Sound Navel Shipyard in Bremerton. So it was a surprise when the jury found all 19 not guilty.

In June of '86, 11 demonstrators sat on the tracks in front of the base's gate, delaying the train for 10 minutes. They were escorted off the tracks by sheriff's deputies and Burlington Northern Railroad security officers.

Don Whitman, a spokesman for Puget Sound AGAPE, said his organization was joined by Ground Zero Center for Nonviolent Action on the Kitsap Peninsula to protest the continued weaponry shipments. The groups contend the shipments violate international agreements.

The groups have conducted several protests against "White Trains" carrying nuclear warheads.

What you can do: Write your US representatives and senators urging votes against funding for D5 missiles, those used on the Trident Sub.

*Everett Whealdon is the author of **The Green Chain and Other Stories of the Great Depression.** This fine little book can be ordered for $5 from 314 Logan St., Port Townsend, WA 98361.*

Photo by Bill Wahl.

LETTERS (cont)

cratic enemy, but when it is directed toward the reluctant radical, that is another matter. Apparently, if you are hesitant, fearful of how you may help bring about a change, you have no place among the chosen. That is what you say when you assert that you are "happy when somebody leaves Earth First! because we're too radical." How about those who might want to join? Must they all be full blown warriors? Is there no room for the uncertain (and questioning) apprentice radical? From what stock will you grow?

If there is no room among you for those who fear the extremes of your actions (rare enough), and yet might exceed them given the encouragement, where will you go? We have a real problem if we don't have the time or motivation to keep all those timid souls, those part time radicals — people like myself — in the trenches. To say that we don't care, even that we rejoice in their departure, is a terrible thing to say. It will isolate us as a tiny bunch of gnomes, and who, besides Earth, will care? THINK about what you say to the public. Some hear. We need all of them, and especially the timid because there are so many of us.

—Howard Wilshire, Mtn. View, CA

Editor's reply: C'mon, Howard, since when do you think we control what local newspapers write about us? There is no way of which I know to do that, or to guarantee accuracy in a news article about us. However, I fully stand by my comment that I am pleased when someone drops their subscription because we are too hardass. That means that we are not compromsing our special style or approach to retain someone's annual subscription money. As soon as I start modifying or packaging the content of this newspaper in a conscious effort to retain subscribers, that is the moment I have sold my soul to corporate respectability and an accountant's bottom line. Earth First! by no means encompasses the entire environmental movement or even the entire militant environmental movement. We are a lean, flexible guerrilla group. Having "soft-core" people or people uncomfortable with our no-compromise style involved

continued on page 25

tatives, Wash., DC 20515) and senators (Senate, DC 20510) asking them to strengthen and cosponsor the Arctic Coastal Plain Wilderness Bill, introduced last session by Representative Udall. Tell them that the bill should be strengthened by providing for Wilderness designation not only of the 1.5 million undesignated acres of the coastal plain, but of all 10-11 million undesignated acres of the Refuge.

Who's "Playing God in Yellowstone?"

A Tripartite Review of the Alston Chase/ Yellowstone National Park Controversy

Dave Foreman:

PLAYING GOD IN YELLOWSTONE: THE DESTRUCTION OF AMERICA'S FIRST NATIONAL PARK; Alston Chase; 1986; 446pp.; Boston; The Atlantic Monthly Press; $24.95.

PLAYING GOD IN YELLOWSTONE: The Destruction of America's First National Park is one of the important conservation books of the decade. Because Earth First! has made a major campaign of the Park Service's mismanagement of Yellowstone National Park to the detriment of Grizzlies and other native wildlife, it was with considerable anticipation that I awaited Prof. Alston Chase's book.

Unfortunately, as I read through the book, my anticipation became disappointment. Yes, Chase was ripping into the smug, self-serving Park Service bureaucrats, into their slaughter of bears, into their stupid promotion of Grant Village . . . but the book was rife with minor but irritating errors that good research and editing should have cleared up. Moreover, in places he had garbled biology, anthropology, philosophy, and history.

Chase's historical thesis is that the deep ecologists subverted the environmental groups which in turn subverted the Park Service. As someone who has been trying to do just that for years, I was astonished. Had we somehow succeeded and I didn't know it? Of course not. In his book, Chase simply does not seem to understand the environmental movement and its recent history. He establishes the Northern Rockies Action Group (NRAG) as the primary deep ecologist bad guys inculcating a "nature knows best," anarchistic philosophy into the environmental movement, Western politicians, and the National Park Service. Now I think that NRAG has been a subversive force often for bad, too. But they have done exactly the opposite of that with which Chase charges them. They have promulgated the view that environmentalists should be moderate and reasonable, should forge alliances with small town burghers, farmers, and the landed gentry of the Western livestock industry. They have been the main proponent of the coalition building fad which has led local and state-wide environmental groups in the West to serve up their own mountain oysters to the rural power structure (which is anything but deep ecological in orientation) in an effort to enshrine a mythical "rural western lifestyle" as equally, if not more, important than preservation of natural diversity and wildness.

As someone who has, for over a decade, resisted and criticized the NRAG/coalition building way of making western conservation groups impuissant, I was flabbergasted at Dr. Chase's misinterpretation of the environmental movement's history.

I was not alone in my disappointment with his book. Doug Peacock, who may have more actual field experience with Grizzlies than anyone else in the lower 48, was not impressed with Chase's biological and anthropological data, and Prof. George Sessions, co-author of *Deep Ecology* with Bill Devall, was taken aback with Chase's mis-statement of the Deep Ecology philosophy and genesis. Their thoughtful and detailed rebuttals follow on this page. I think this combined criticism of *Playing God in Yellowstone* is the most fundamental and far-reaching critique yet of Chase's position.

In closing, let me say that I personally like Alston Chase. There is much common ground between us. I appreciate his criticism of the Park Service. But I hope he has developed a better understanding of Deep Ecology and the environmental movement in his recent studies, and I am looking forward to his article on Deep Ecology in *Rolling Stone*. This three-part review of *Playing God in Yellowstone* is meant to be constructive and I have invited Dr. Chase to respond in these pages.

Photo by Doug Peacock.

Doug Peacock:

Playing God in Yellowstone, the story of the destruction of this national cathedral by the National Park Service, is a timely book. Timely in that this polemic takes on Smokey the Bear himself, the institution of the Park Ranger, stalwart guardian of what many thought to be an inviolate sanctuary, Yellowstone National Park. Judging from the press and media attention Alston Chase's provocative book has received, a large hunk of the public is ready to listen to Chase's charges that the National Park Service (NPS) — previously a popular and unassailable institution — lies, willfully mismanages and, ultimately, "plays God" with nature.

Chase also goes after mainstream environmental groups, accusing them of arrogance, of manipulating power and of an "unholy alliance" in their aiding and abetting the Park Service and the US Fish and Wildlife Service. Again, there were many cheers from the public.

But this is a slippery book; despite the symmetry of his arguments and his unrelenting criticism of the Park Service, it's hard to tell what is being advocated. This elusiveness is deepened by Chase's sporadic use of unidentified quotes and untraceable references to prove his points. The Park Service squirms under the heat but has thus far failed to get a handle on what Chase is about. Yellowstone Park, for example, in a detailed response to an excerpt from Chase's book, manages to be factually correct for 27 pages without once convincingly countering Chase's larger outrages (a perfect example of the same patronizing attitude which probably gave rise to Chase's ire in the first place). Instead, they challenge his credentials, as if it were the government's job to certify those who might criticize it.

So this is a hard book to pin down, a book written by a scholar with the pop culture market in mind. A number of my preservationist/deep ecology acquaintances hoped it would simply go away. It didn't; the media continued to gobble up the controversy generated by the book, at whose center was the nearly two-decade-old dispute between the Craighead brothers and Yellowstone Park — the original squabble over the closing of the open pit garbage dumps at which most of the ecosystem's Grizzlies fed — a feud many hoped had died. There's more in this book than Grizzly Bear bio-politics, but they nonetheless provide a good example of the book's elusiveness.

The idea underlying Chase's arguments against the NPS and environmentalists is that humans have been part of Yellowstone's natural landscape for thousands of years and that anything they do is therefore natural. This runs against the guiding philosophy of the NPS, first articulated in 1963, that calls for minimizing human influence. Citing Frank and John Craighead, Chase argues that Yellowstone's garbage dumps were "ecocenters" as natural as salmon runs, and that closure of the dumps led to the bear's decline and that feeding should be resumed in order to save the Grizzlies.

The problem is that no one has the edge on the truth here. You more or less simply choose sides. I find myself approving of the controversy Chase generates, agreeing with his indictment of the Park for the decimation of Black Bears as well as Grizzlies following the closures of the dumps, and his discussion of the development of Grant Village and Fishing Bridge. But the Park Service is not the source or the cure for the many equally serious threats to Grizzlies outside the Park and ultimately seems no better, and not much worse, than the rest of us. Not everyone agrees with the Craigheads that "ecocenters" or the sort of bear behavioral patterns found there are as restricted as those brothers think they are. The Park Service rejected the Craighead's contention that dumps where bears fed on garbage but not in the presence of humans did not habituate bears to humans — and the government had valid reasons; the jury is still out on this one. Chase cites lower reproductive rates and smaller size for Grizzlies as evidence bears are suffering from lack of food. To counter Chase's claims, let me note that garbage is nutritious food allowing for bigger litters and bigger bears; it doesn't follow that, without such food, they are starving. Their size now is within normal limits for such habitat.

Some of Chase's remarks come close to being cheap shots. He compares numbers of bears seen or trapped at the old dumps to situations since the dumps were closed — misleading comparisons. He implies that the Grizzly who killed a man at Hebgen Lake did so because the bear was hungry (an argument for feeding the bears?). He suggests that Yellowstone's Grizzlies were driven up there from the plains as opposed to having been there all along, then makes a big deal about determining "carrying capacity" for bears — in all fairness, probably an impossible task for the Park Service. But mostly, Chase just chips away at objectivity with extremely selective quotes and extrapolations from remotely related material.

For instance, a pivotal chapter in Chase's thesis — "Growing Apples in Eden" — is about the Indians, the people who lived in or visited Yellowstone before the White Man arrived. In short, he argues prehistoric humans played a significant, probably the dominant, role in the ecology of the Yellowstone Plateau area. Reading this chapter, you are left with the impression that ancient Yellowstone Park was occupied by hunters and gatherers in densities approaching the Valley of Mexico, burning, creating "ecocenters" with buffalo leaps and overkills of ungulates, and leaving deeply stratified sites throughout the area.

As a one-time professional archeological fieldworker, this interested me. I tried following references, finding eight undifferentiated references in the first footnoted paragraph, one for each line of text, thousands of pages of mostly distantly related material. Frustrated, I called several university archeologists with expertise in the area. They pointed out what I had already suspected from walking the backcountry of Yellowstone with an eye out for things of archeological interest: there simply isn't much evidence of ancient humans — perhaps for good reason, as this snow-deep plateau was not a good wintering place for either prehistoric Indians or most ungulates. Sign of aboriginal habitation is not hard to read on the Yellowstone Plateau, yet there are precious few surface sites of any extent let alone stratified sites indicating centuries of use. Those deep sites and buffalo leaps are off the Plateau. The weight of material culture on the Plateau is extremely light.

Beyond Chase's hyperbole and unceasing attack on government agencies and environmental groups is an unstated but valuable lesson for anyone in the conservation racket, mainstream as well as fringe groups: how you conduct your business is important. All this means and ends crap may come back to haunt you. Power corrupts and people hold grudges. Merely being correct matters little when everyone holds his own data sheet.

I have known no saints. And having known none, I have used my own deeply flawed life as a blueprint for understanding others. So it should come as no surprise that among the antagonists of Yellowstone's Grizzly controversy — which began with the dump closures and which spawned and expanded into the alliances and ill-will which lingers today — I found no angels.

In "The Grizzly and the Juggernaut," a very readable chapter, Chase chronicles the evolution of recent Grizzly bio-politics. I remember, back in the early '70s, listening to one of the original brokers of environmental power — a treacherous old fart who did a lot to help animals — explaining to his unsuspecting employee the realities of the Machiavellian politics of conservation. This man, who ran a national wildlife group from his phone room in Arizona, supported the Undersecretary of the Interior, who supported the NPS in their quarrel with the Craigheads over closing the dumps. The Undersecretary later became influential in several big environmental organizations who in turn developed their own clientele among the elite of Grizzly bio-political agencies. You can read much about this in Chase's book, and he writes with fascinating detail of this "unholy alliance" of environmental groups and leaders in government agencies. The legacy of these men survives today, straddling the defunct division between government and private non-profit conservation, and that alliance appears to control most of the turf of establishment Grizzly bio-politics.

In the past, when pressed to take sides in this dispute centering around the Yellowstone Grizzly, I have usually sided against the government. Not so much for what they did or didn't do; rather, it's the government's insular

WORLD RAINFOREST REPORT

January 1987 • No. 8 | A Publication of the World Rainforest Movement. | 15,000 in circulation.

Deep Ecology: A change in attitude

by John Seed

"The Third World War has begun; it is waged against the Earth." —Raymond Dassman, Professor of Ecology, University of California.

According to Dr. Mustaffa Tolba, Executive Director of UNEP (in his introduction to The World Conservation Strategy), unless we make some fundamental changes, 'we face by the turn of the century an environmental catastrophe as complete, as irreversible as any nuclear holocaust.'

Anyone who has closely studied various problems such as: the mining of the gene pool, the building of CO_2 in the atmosphere, the erosion of the ozone layer, desertification, pollution, population/resource consumption etc. etc., must realise that this is not mere rhetoric.

. . . fundamental change in human consciousness is required, a fundamental revolution in values . . .

It seems that a fundamental change in human consciousness is required, a fundamental revolution in values, and this must happen fast, like a religious conversion quickly sweeping through vast populations of human beings. Mere reforms that are not leading towards such a vast spiritual change are worse than useless, since they may both waste the time of activists and also lead to a totally unwarranted complacency.

Deep ecology refers to the search for a viable consciousness. The term *deep ecology* was coined by the Norwegian Professor of Philosophy and eco-activist, Arne Naess and has been taken up by academics and environmentalists in Europe, the U.S.A. and Australia. Perhaps the best short formulation of deep ecology is to be found in The Deep Ecology Movement[1] by Californian Sociology Professor Bill Devall.

In order to move to a deeply ecological understanding, we must first move from a human-centered (anthropocentric) perspective of life to a biocentric one.

Anthropocentrism or *homocentrism* means human chauvinism. Similar to sexism, but substitute *human race* for *man* and *all other species* for *woman.*

Human chauvinism, the idea that humans are the crown of creation the source of all value, the measure of all things, is deeply embedded in our culture and consciousness.

"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth

. . . start to get in touch with yourself as mammal, as vertebrate, as a species only recently emerged from the rainforest . . .

cont. deep ecology page 3

Life Styles in Rich Countries blamed for Tropical Rainforest destruction

by Khor Kok Peng

Every year, up to 50 million acres of tropical rainforest are chopped down to satisfy the wasteful lifestyles of rich countries. Unless urgent action is taken to save them, the world's rainforests may soon be wiped out, concluded a group of international environmentalists at The Conference on Forest Resources Crisis in the Third World.

Each time a Japanese throws away a pair of disposable chopsticks, an American chomps through his favourite hamburger, or an Englishman sets up a mahogany toilet seat to enhance bathroom comfort, more trees go down in the world's vanishing rainforests.

Third World countries in the equatorial belt, from the Amazon through Africa to Borneo, are home to these 150 million year old tropical forests. But their destruction, which many scientists say is the world's worst ecological disaster, has its roots in the consumerist lifestyles of rich countries.

These industrial nations have their own timber industries which produce 80% of the world's industrial wood. But even this is insufficient for their consumption, so they import much of the Third World's timber harvests as well.

Japan alone takes in more than half the volume of all tropical wood exports, most of it from Southeast Asia. Europe imports more than a quarter, mainly from West Africa, whilst North America's supply comes from Latin America. Most of the wood is used in the rich countries for housing, furniture, and high-class joinery. Tropical timber is now high-status, even exotic, and thus in high demand.

World's worst ecological disaster, has its roots in the consumerist lifestyles of rich countries.

That helps to spell the rainforests' death. Since 1945 nearly half of all rainforests have been wiped out, and estimates of current destruction range

cont. rainforest destruction page 4

Citizens Conference demonstrates against the World Bank, submits demands

by Randall Hayes

September 30, 1986 was the International Day of Demonstrations against the World Bank and other banking institutions that fund the destruction of the tropical forests (see article in WRR #6). There were over sixty demonstrations in seven countries. Thanks to all those who helped.

In Washington, D.C., several hundred people gathered for the three day ***Citizen's Conference on Tropical Forests, Indigenous People, and the World Bank*** culminating in a march and demonstration outside the World Bank headquarters. Conference participants worked out fourteen demands and resolutions to present to the World Bank and other international lending institutions including the Inter-American, Asian, and African Development Banks as well as United Nations Development Program and Food & Agriculture Organization.

The resolutions and demands were presented under a six month timeline.

The resolutions and demands were presented to the World Bank on November 5, 1986 with a cover letter signed by over twenty organizations. We are actively seeking more signatures over the next six months. If your organization can sign on, please notify the Rainforest Action Network.

These demands have a six month timeline. That six months is up on May 5, 1987. If the World Bank hasn't taken action, conservation organizations around the world should prepare to step up their campaigns and work to cut the funds of the World Bank. Time is running out for the tropical forests and the people who live there.

November 5, 1986
Mr. Barber Conable, President
The World Bank
1818 H Street N.W.
Washington, D.C. 20433

Dear Mr. Conable,

We the undersigned organizations and individuals wish to submit to you the set of resolutions and demands passed at the recent Citizens Conference on Tropical Forests, Indigenous Peoples, and the World Bank held in Washington, D.C., parallel to the Annual Meeting of the World Bank and International Monetary Fund. One of the major resolutions agreed to during the Conference was the demand for the World Bank to halt or radically modify the *Fatal Five projects:* Botswana Cattle Ranching, Narmada Basin Dams in India, Indonesian Transmigration, Polonoroeste Project in Brazil, and the Three Gorges Dam in China. Our summary analysis of these disastrous projects is enclosed.

In addition, we want the World Bank to put in place new policies to ensure that similar projects like the *Fatal Five* do not crop up next year or in the coming years. Policy changes such as making public basic planning documents and providing channels for participation by citizens of directly affected areas would greatly benefit indigenous people and tropical rainforests of all Third World countries.

We look forward to hearing from you regarding the resolutions and demands enclosed with this letter and would like to request a meeting with you in the near future to discuss an implementation schedule of these resolutions and demands.

Sincerely,

Brent Blackwelder
Environmental Policy Institute
Randall Hayes
Rainforest Action Network
Craig Van Note
Monitor Consortium

cont. World Bank demands page 2

Sahabat Alam Malaysia
37 Lorong Birch • 10250 Pulau Pinang • Malaysia

Rainforest Information Centre
P.O. Box 368 • Lismore N.S.W. 2480 • Australia

Friends of the Earth –U.K.
377 City Road • London EC1 V1 NA • England

Rainforest Action Network
466 Green St., Ste.300 • San Francisco, CA 94133 • U.S.A.

cont. World Bank demands

Resolutions and Demands from
The Citizens Conference
on Tropical Forests,
Indigenous People,
and the World Bank

September 28-30, 1986

1. The charters of the World Bank and the other multilateral development banks should be amended to include a Freedom of Information clause. *Explanation/comment:* basic planning documents, feasibility studies, environmental assessments, and post-project analyses are now kept secret from the public.

2. All interested parties in the world should have the opportunity to review and comment upon project proposals before any loan is approved by the multilateral development banks. *Explanation/comment:* at the present time even the excutive directors to the banks receive only brief notice of loans on major projects; those directly affected are even less able to participate in project analyses.

3. The World Bank and other multilateral development banks should develop a system for monitoring and publicly reporting on all development projects from inception to an appropriate time after completion and should be held responsible for ensuring that the environmental and human rights conditions in the loan agreements are adhered to. *Explanation/comment:* in too many cases environmental and human rights protections are promised but never actually implemented. The success or failure of bank projects is obscured by the lack of post-project audits by independent analysts whose findings are not made available to the public.

4. The multilateral development banks should fully implement as official policy the World Bank's public statements in theWildlands and Tribal Peoples documents. *Explanation/comment:* these sound documents should be the official policy and need to be given more than lip-service.

5. A Conservation Fund should be established within the multilateral development banks for small-scale, environmentally oriented projects with the cooperation of indigenous peoples, including specifically funds for the demarcation of tribal lands.

6. A long-range strategy for reforming the multilateral development banks and protecting the world's tropical forests should be implemented, with the annual meeting of the World Bank being a focal point for citizen activity.

A Conservation Fund should be established within the multilateral development banks for small-scale, environmentally oriented projects . . .

7. The World Bank and the other multilateral development banks should halt or radically modify the *Fatal Five projects:* Botswana Cattle Ranching, Narmada Basin Dams in India, Indonesian Transmigration, Polonoroeste Colonization Project in Brazil, and the Three Gorges Dam in China.

8. If the above changes are not initiated within six months and fully implemented within one year from November 5, 1986, governments and private investors will be discouraged from funding those multilateral banks which have not made the changes.

9. Other developed nations that contribute funds to the multilateral development banks will be encouraged to put pressure on these institutions to reform their policies on the environment and indigenous peoples and will be encouraged to reduce their contributions to these banks unless the required changes are made.

10. The last rainforests in the United States —*Hawaii and Purerto Rico*— must be protected.

11. The tropical timber industry should adopt the International Code of

Trading nations should change their tax and quota policies to discourage destructive logging practices in tropical forests.

Conduct for trading only in sustainably-produced hardwoods. Trading nations should change their tax and quota policies to discourage destructive logging practices in tropical forests.

12. A qualified import ban of beef from the tropics should be implemented by the developed nations to discourage conversion of tropical forests to rangeland. Beef labeling laws, requiring listing of country of origin, should be passed.

13. The recent plan by Brazil to build two big dams in the Amazon in the Xingu Basin should be strongly opposed. *Explanation/comment:* Brazil has numerous opportunities to invest in energy efficiency improvements in all sectors of its ecomomy rather than building more socially and environmentally destructive dams in tropical forests.

14. The resolution of the Amazonian Alliance of the People of the Forest should be strongly supported. This resolution calls on the multilateral development banks to:

a. cease loans for all Amazonian forest projects which do not positively promote sustainable use of tropical forests and protection of the rights of the people already living there as defined by the Brazilian Constitution, the Indian Statute, and the legislation of land occupancy.

b. ensure that in all future loans to Amazonia, the measures for the protection of the environment and the peoples of the forest are completed before the first disbursement is made for the central part of the project; e.g., road or dam building or mining.

c. provide greater accountability to the taxpayers who provide the banks' funds and to the populations affected by their loans, including: i) mandatory consultation with all populations to be affected by loans; ii) mandatory visits by all bank directors to areas where loans produce major public protests; iii) more open access to information on bank loans to citizens' groups and the press in both donor and borrower countries.

d. promote sweeping environmental reform within the Inter-American Development Bank and the World Bank, including: i) a shift in lending priorities to smaller scale environmentally beneficial projects using environmentally beneficial technologies; and ii) greatly increased environmental training and staffing within the banks.

The World Bank should provide greater accountability to the taxpayers who provide the banks' funds and to the populations affected by their loans.

Resolutions passed September 30, 1986 by consensus of the Citizens Conference on Tropical Forests, Indigenous Peoples, and the World Bank.

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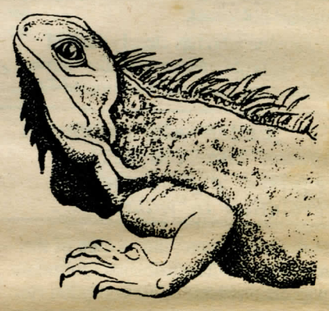

news and noteworthy

University of Colorado to host Tropical Rainforest Conference

The University of Colorado will host a conference on tropical rainforests February 5-8, 1987. The four-day conference will bring together many of the world's leading rainforest experts to discuss ways of better managing this irreplaceable resource.

Keynote speaker will be David Brower of Earth Island Institute. Other speakers include Ghillean Prance of the New York Botanical Gardens, Bruce Rich of the Environmental Defense Fund, Judy Gradwohl of the National Zoological Park, Shelton Davis of the Anthropological Resource Center, and many others.

Topics to be covered include: biological diversity, indigenous peoples, international consumerism, climatic effects, international lending policies, and the impact of economic activities such as cattle ranching, colonization, and dam building.

The goal of the conference will be to educate participants on the problems of rainforest management and to provide a context for policy solutions and outlets for activism.

Sponsors of the conference to date are: The University of Colorado Environmental Center, the Kuja Sni Research Group, the CU Departments of Biology, Geography, and Anthropology, the Rainforest Action Network, and the New York Botanical Garden.

For information, contact:
CU Environmental Center
Campus Box 207, UMC 331
University of Colorado
Boulder, Colorado, 80309
(303)492-8308

World Bank to monitor ecological side effects

The Age, an Australian newspaper reported:

Washington, 30 Sept. —The World Bank will commission an investigation of the environmental effects of its projects following growing concern over its role in the clearing of tropical rainforests and other dramatic ecological changes.

The investigation is one of several studies ordered yesterday by the committee of 22 finance ministers who oversee the bank's operations.

Another study will try to measure the impact its programs are having on the poor, including the sociological impact —while a third will include the impact of farm subsidies in the developed countries on the economic prospects of developing countries.

They indicate a response to the growing concern that the bank has been promoting environmentally and socially destructive development in funding projects such as the destruction of tropical rainforests for pasture, the flooding of river valleys for dams, and the transmigration of Javanese settlers into Irian Jaya (West Papua). —Tim Colebatch

Editor's Note: we want fundamental changes, not just more reports but at least it's something. —Randy Hayes

Ecuadorian Indigenous People's fight against palm oil cultivation depicted in film

Runa is a documentry film-in-progress by Ellen Speiser and Nickie Irvine, shot in cooperation with a native Runa (Quichua) community in the Ecuadorian Amazon. The Runa are masters at using and maintaining their rainforest habitat.

The film focuses on their knowledge and management of natural resources, which permits sustainable use of the forest. The Runa contrast their traditional way of life with that of white people's, and discuss what the community's reaction has been to development pressures.

Since the film was shot, the situation in their area has become more critical; the Runa's territory was declared *unihabited* by the government, which has granted large new land concessions to oil companies, undertaken a major new colonization project, and plans to use immense tracts of land for the cultivation of the African palm for palm oil, backed by international funding.

Money is urgently needed to help complete this film, which is in the final stages of editing. The film will be used in Ecuador to highlight the Runa situation as well as in the United States; the lessons learned from the Runa can be extended to our search for ways to manage and nurture the resources of the rainforest *without* destroying it.

This film is being sponsored by the Film Arts Foundation. For more information, contact Ellen Speiser at (415)826-8432. All contributions are tax deductible, and should be sent to:

Film Arts Foundation/RUNA
346 9th Street, 2nd Floor
San Francisco, CA 94103

Global demonstrations against the World Bank a success

by Maureen Eich

September 30, 1986 will be a day to remember in the course of fighting for the *prevention* of tropical rainforest destruction.

In the seventh issue of the *World Rainforest Report* a call was put out for a serious commitment of *action* from supporters of people, the environment and of the world at large in the battle against destructive lending practices of the World Bank.

The call was answered! All around the planet demonstraters were proclaiming the World Bank's lack of responsibility to the environment and indigenous people of the world.

There is an *action oriented movement*!

Some of the countries represented in the struggle included: Australia, Brazil, Denmark, England, Japan, Scotland, and the United States.

In Canberra, Australia *The Australian Multilateral Development Bank Coalition* comprised of the Freedom from Hunger Campaign, Greenpeace, Community Aid Abroad, The Wilderness Society, Action for World Development, and the Rainforest Information Centre sponsored a demonstration and press conference outside the Federal Treasury.

In Arhus, Denmark a Danish group equivalent to Earth First! demonstrated outside the heavily trafficked City Hall Square and later at McDonalds.

Japan's contribution to the day of action was the printing of protest postcards which were sent out in a mass mailing to environmentalists and concerned academies. The groups contributing to the action included Earth First!, Friends of the Earth –Tokyo, and the Rainforest Information Centre (Japan branch).

Scotland contributed to the public outreach through radio talk shows around the country.

The United States had numerous demonstrations around the country including tremendous support from smaller communities who helped to bring awareness of the issues to the forefront by making headlines in local newspapers and on radio and television news. EarthFirst!ers in Mammoth Lakes and Aracta, California; a monkeywrencher in Tacoma, Washington who left cow parts in front of six different banks adding notoriety to the Washington demonstrations; and demonstrators in Bozeman and Missoula, Montana were just a few of the voices heard.

Every person (body) counts in this struggle to save our planet from total destruction. Continue to make your voice heard.

If anyone is wondering when we hit the streets again, be ready for a possible call to action in May 1987 if the World Bank has not started implementation of the demands generated by *The Citizens Conference on Tropical Forests, Indigenous People, and the World Bank* (see front page article).

Keep up the good work!

One of many demonstrations on the day of action against the World Bank.

photo courtesy Jim Veomett

cont. deep ecology

on the earth, and upon all the fishes of the sea; into your hands they are delivered."

Genesis 9:2

When humans investigate and see through their layers of anthropocentric self-cherishing, a most profound change in consciousness begins to take place.

Alienation subsides. The human is no longer an outsider, apart. Your humanness is then recognized as being merely the most recent stage of your existence, and as you stop identifying exclusively with this chapter in Genesis, you start to get in touch with yourself as mammal, as vertebrate, as a species only recently emerged from the rainforest. As the fog of amnesia disperses, there is a transformation in your relationship to other species, and in your commitment to them.

What is described here should not be seen as merely intellectual. The intellect is one entry point to the process outlined, and the easiest one to communicate. For some people however, this change of perspective follows from actions on behalf of Mother Earth.

"I am protecting the rainforest" develops to "I am part of the rainforest protecting myself. I am that part of the rainforest recently emerged into thinking."

What a relief then! The thousands of years of imagined separation are over and we begin to recall our true nature. The change is a spiritual one, thinking like a mountain[2] is sometimes referred to as *deep ecology*.

As your memory improves, as the implications of evolution and ecology are internalized and replace the outmoded anthropocentric structures in your mind, there is an identification with all life. Then follows the realization that the distinction between *life* and *lifeless* is a human construct. Every atom in this body existed before organic life emerged 4,000 million years ago. Remember our childhood as minerals, as lava, as rocks?

Rocks contain the potentiality to weave themselves into such stuff as this. We are the rocks dancing. Why do we look down on them with such a condescending air. It is they that are the immortal part of us.[3]

"I am part of the rainforest protecting myself."

If we embark upon such an inner voyage, we may find, upon returning to 1986 concensus reality, that our actions on behalf of the environment are purified and strengthened by the experience.

We have found here a level of our being that moth, rust, nuclear holocaust or destruction of the rainforest genepool do not corrupt. The commitment to save the world is not decreased by the new perspective, although the fear and anxiety which were part of our motivation begin to dissipate and are replaced by a certain disinterestedness. We act because life is the only game in town, but actions from a disinterested, less attached consciousness may be more effective.

Activists often don't have much time for meditation. The disinterested space we find here may be similar to meditation. Some teachers of meditation are embracing deep ecology[4] and vice versa[5].

Of all the species that have ever existed, it is estimated that less than one in a hundred exist today. The rest are extinct.

As the environment changes, any species that is unable to adapt, to change, to evolve, is extinguished. All evolution takes place in this fashion. In this way an oxygen-starved fish, ancestor of yours and mine, commenced to colonise the land. Threat of extinction is the potter's hand that moulds all the forms of life.

The human species is one of millions threatened by imminent extinction through nuclear war and other environmental changes. And while it is true that the "human nature" revealed by 12,000 years of written history does not offer much hope that we can change our war-like, greedy, ignorant ways; the vastly longer fossil history assures us that we can change. We are that fish and the myriad of other death-defying feats of flexibility which a study of evolution reveals to us. A certain confidence (in spite of our recent *humanity*) is warranted.

From this point of view, the threat of extinction appears as the invitation to change, to evolve. After a brief respite from the potter's hand, here we are back on the wheel again. The change that is required of us is not some new resistance to radiation, but a change in consciousness. Deep ecology is the search for a viable consciousness.

Remember our childhood as minerals, as lava, as rocks? We are the rocks dancing.

Surely consciousness emerged and evolved according to the same laws as everything else —moulded by environmental pressures. In the recent past, when faced with intolerable environmental pressures, the mind of our ancestors must time and again have been forced to transcend itself.

To survive our current environmental pressures, we must consciously remember our evolutionary and ecological inheritance. We must learn to think like a mountain.

If we are to be open to evolving a new consciousness, we must fully face up to our impending extinction (the ultimate environmental pressure). This means acknowledging that part of us which shys away from the truth, hides in intoxication or busyness from the despair of the human, whose 4,000 million year race is run, whose organic life is a mere hair's-breadth from finished.[6]

A biocentric perspective, the realization that rocks will dance, and that roots go deeper than 4,000 million years, may give us the courage to face despair and break through to a more viable consciousness, one that is sustainable and in harmony with life again.

"Protecting something as wide as this planet is still an abstraction for many. Yet I see the day in our own lifetime that reverence for the natural systems –the oceans, the rainforests, the soil, the grasslands, and all other living things– will be so strong that no narrow ideology based upon politics or economics will overcome it." —Jerry Brown, Governor of California.[7]

1. Natural Resources Journal, Vol. 20, Spring 1980

2. The forester ecologist Aldo Leopold underwent a dramatic conversion from the 'stewardship' shallow ecology resource-management mentality of man-over-nature to announce that humans should see themselves as 'plain members' of the biotic community. After the conversion Leopold saw steadily, and with 'shining clarity' as he broke through the anthropocentric illusions of his time and began 'thinking like a mountain' George Sessions, Spinoza, Perennial Philosophy and Deep

We must learn to think like a mountain.

Ecology, photostat, Sierra College, Rocklin, California, 1979. See Aldo Leopold, *A Sand County Almanac*, OUP London, 1949.

3. Prominent physicists such as David Bohm (*Wholeness and the Implicate Order*, Routledge, 1980), and biologists and philosophers such as Charles Birch and John Cobb Jr. (*The Liberation of Life*, Cambridge, 1981) would agree with Alfred North Whitehead that "a thorough going evolutionary philosophy is inconsistent with a materialism. The aboriginal stuff, or material from which a materialistic philosophy starts is incapable of evolution." (*Science and the Modern World*, Fontana, 1975, first published 1926, pg. 133). Similar views to those of these authors on the interpenetration of all *matter* (better conceived of as *events*) are developed in Fritjof Capra's *The Tao of Physics* (Fontana, 1976), while the sixth century B.C. Tao Te Ching itself tells us that 'Tao' or 'the implicate order' as Bohm might say, 'is the source of the ten thousand things' (translation G. Feng and J. English, Vintage, 1972).

4. "For Dogen Zenji, the others who are 'none other than myself' include mountains, rivers and the great earth. When one thinks like a mountain, one thinks also like the black bear, and this is a step . . . to deep ecology, which requires openness to the black bear, becoming truly intimate with the black bear, so that honey dribles down your fur as you catch the bus to work". Robert Aitkeh Roshi, Zen Buddhist teacher, Gandhi, Dogen and Deep Ecology, Zero Magazine.

5. Theodore Roszak, for example, has written in *Person/Planet* (Victor Gollanz, 1979, pg. 296): "I sometimes think there could be no keener criterion to measure our readiness for an economics of permanence than silence." Roszak has argued eloquently in another context that, if ecology is to work in the service of transforming consciousness, it will be because its students recognize the truth contained in a

cont. deep ecology page 4

cont. deep ecology

single line of poetry by Kathleen Raine: "It is not birds that speak, but men learn silence" (*Where the Wasteland Ends*, Faber and Faber, 1974, pg. 404).

6. For the creative uses of despair, see Joanna Macy, Despair Work, Evolutionary Blues, Vol. 1, No. 1, 1981, P.O. Box 448 Arcata, CA 95521 USA. For a long look at our impending extinction, see Jonathon Schell, *The Fate of the Earth*, Pan Books, 1982.

. . . becoming truly intimate with the black bear, so that honey dribbles down your fur as you catch the bus to work".

7. Not Man Apart, (Friends of the Earth Newsletter) Vol. 9, No. 9, August 1979.

editor's note

• There is so much to report we may have to start doubling the size of the *World Rainforest Report*.

• In a previous issue we called for an international day of demonstrations protesting the dangerous practices of the World Bank and other development banks. Activists throughout the planet responded. See articles on the demonstrations and the list of demands and resolutions generated at *The Citizens Conference on Tropical Forests, Indigenous Peoples, and the World Bank* in Washington, D.C. Please clip anv articles you find regarding the demonstrations and send them to the regional clearing-house nearest you.

• An important event was held in Penang, Malaysia. *The Conference on Forest Resources Crisis in the Third World* organized a regional network for the Asia/Pacific.

• A note to you hard core letter writers: *keep it up!* Please write to Barber Conable at the World Bank (see front page for address) asking him to immediately implement the demands from the Citizens Conference. It is important that he know that the eyes of the world are upon him.

• A special thanks to all of you who participated in the demonstrations against the World Bank. Be ready again in six months.

—Randall Hayes

calender

February 5-8, 1987
Conference —
Tropical Rainforest: Strategies for Wise Management
Boulder, Colorado, USA
University of Colorado
see news and noteworthy

End of March, 1987
First scheduled meeting —
International Tropical
Timber Organization (Japanese groups)
Yokahama, Japan

May 5, 1987
Deadline —
for the Multilateral Banks to begin implementing reform demands made during *Citizens Conference on Tropical Forest, Indigenous Peoples, and the World Bank.*
see article front page

May 13-16, 1987
Conference —
Central American Environmental Action
Managua, Nicaragua
Nicaraguan Association of Biologists and Ecologists, contact:
Environmental Project on Central America
13 Columbus Avenue
San Francisco, CA 94111

May/June/July, 1987
Rainforest Roadshow —
John Seed, Mike Roselle, and Randy Hayes will tour the West Coast. If interested in a community event contact:
Rainforest Action Network
466 Green Street, Suite 300
San Francisco, CA 94133

September 11, 1987 *entire week*
World Rainforest Week —
Church groups, women, youth, trade unions, environmentalists, & scientists, etc. are involved. Start making connections. The date was chosen in honor of the conference in Penang in 1986.

directory

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cont. rainforest destruction

from 14 to 50 million acres a year.

At present rates, almost a fifth of the remaining tropical forests will be completely destroyed or seriously degraded by the end of the century, according to a 1980 report of the Food and Agricultural Organization.

When tropical forest depletion is discussed, the blame is usually put on the Third World. Its rural people are said to clear trees for fuel or shifting cultivation and its governments inept in protecting the forest.

But a recent international conference of environmental groups on the forest resources crisis held in Penang pinpointed commerical logging as the factor most responsible for tropical forest destruction. A major concern of the conference, organised by Friends of the Earth Malaysia, was the wasteful wood consumption in the rich countries which, participants said, prompted the logging in the first place.

In Japan, almost all restaurants and canteens are now serving food with *waribashi*, or wooden disposable chopsticks. Until recently, chopsticks were washed after meals, and used for years.

But the *waribashi* has changed all that. The disposable chopsticks are simply thrown away after a single use.

'This is a terrible waste, which contributes to the chopping of tropical trees,' says Yasuko Higuchi, member of the Japanese Committee on Asian Tropical Forests, which has launched an *anti-waribashi* campaign among Japanese consumers.

According to the group's research, 20 billion pairs of *waribashi* were used in 1983. That makes it 170 sets of chopsticks thrown away a year for each Japanese.

Ms. Yasuko estimates that half of the wood used to make the *waribashi* comes from abroad, and most of that from Southeast Asia.

When tropical forest depletion is discussed, the blame is usually put on the Third World.

'The *waribashi* is symbolic of the Japanese lifestyle based on mass consumption and waste,' says Ms. Yasuko. 'Ordinary Japanese, especially housewives, can link this wastefulness in Japan with tropical forest logging through our *anti-waribashi* campaign.'

The *waribashi* uses up 200, 000 cubic meters of timber a year, a sizable amount, but only 0.2% of Japan's total wood usage.

Since 1945 nearly half of all rainforests have been wiped out.

Japan, the most voracious user of world tropical timber, imported 12.8 million cubic meters of logs from Southeast Asia in 1985, or 64% of the region's total exports. Almost all the wood is imported as raw logs, processed into plywood and sawn timber, then converted into building materials, household furniture, cabinets and wooden packing cases.

Halfway round the globe, in Central America, the forests are chopped at an annual rate of 4,000 sq. kilometers for a different reason –hamburgers.

Since 1960, more than a quarter of all Central American forests have been destroyed for conversion to pastureland, according to testimony before a U.S. Congressional Subcommittee in 1980. At current trends, the remaining forests will be gone by 1990.

The grass-fed cattle are mainly exported as beef, almost all of it to the United States. There, it is bought up by fast-food chains which process it to meet the enormous American appetite for hamburgers.

Among the fast-food companies acknowledging their use of some imported meat in their hamburgers are Burger King, Jack-in-the-Box, Roy Rogers, Bob's Big Boy and Hot Shoppes restaurants, according to Randy Hayes, director of the U.S. Rainforest Action Network.

Hundreds of U.S. and other foreign companies in Central America are involved in cattle-related activities with interests ranging from financing and ranching to processing and marketing, Hayes told the conference. 'They form the network of the hamburger connection that's destroying the Central American forests.'

The rainforest group has launched pickets outside some fast-food restaurants in various U.S. cities to make hamburger eaters aware of what they're doing to the forests south of their country. This, says Hayes, has been quite effective in dramatising the issue, but fast-food chains still need to be convinced to stop using rainforest meat.

Western Europe, the second largest importer of tropical wood after Japan, received 12 million cubic meters of tropical round wood equivalents in 1984. The main users are France, Britain, West Germany, Italy and the Netherlands. They import raw logs mostly from Africa (especially the Ivory Coast) and sawn wood and plywood from Southeast Asia (mainly from Malaysia, Indonesia and the Philippines).

In the United Kingdom, almost half the tropical hardwood is used in construction, concentrated in those parts of the building which require durable and strong wood, according to a report by the United Kingdom Friends of the Earth.

The waribashi (disposable chopsticks) is symbolic of the Japanese lifestyle based on mass consumption and waste.

The wood is also valued for expensive office and household furniture, for high-class fittings such as doors, floors and window frames, and for transport and packaging material.

But in its campaign to educate the British public, the U.K. Friends of the Earth uses the fashionable mahogany toilet seat as the most striking example of how 'every year 11 million acres of rainforest are destroyed for the sake of convenience.'

FOE has called on the British public not to buy products made from tropical hardwood which does not come from sustainable forest sources. Charles Secrett, the group's campaign director, told the conference that 'British consumers buying furniture or pleasurecraft and other tropical hardwood products are an important part in the chain of destruction linking an item bought on the High Street with rainforest clearance thousands of miles away.'

People in Britain who want to avoid being part of that destructive chain will soon have nationwide lists of names and addresses of shops selling tropical wood products, compiled by the FOE'S 250 local groups throughout the U.K.

'These lists will enable consumers to easily identify what items to avoid, and what alternatives are available,' says Secrett.

He is fairly optimistic that such a campaign can work since in the 1970s the FOE successfully ran similar campaigns to ban the sale of whale products and to stop the trade in endangered species goods in the U.K.

The conference participants, most of whom came from Third World countries, agreed that if what's left of the rainforests is to be saved, an international campaign has to be launched to reduce consumption of tropical wood products in the industrialized countries, and to cut back on logging in the developing countries.

'All along, poor people have been wrongly blamed for taking wood and destroying the rainforest,' said Vandana Shiva of the Science, Technology and Resource Research Foundation of India.

'Now we know that's not true. The forest resources of the poor were taken from them by logging operations, so they were pushed further back into the hills and forced to collect wood from remnants of the forest.'

All along, poor people have been wrongly blamed for taking wood and destroying the rainforest.

The roots of the problem are the wasteful lifestyles of rich countries and the timber industry in the Third World.'

The conference ended with the formation of a World Rainforest Network with representative groups form the various regions.

The Network's tasks include educating policy-makers, the timber industry and consumers about the need to conserve rainforest resources and to reduce wasteful consumption of forest products.

—Third World Network Features

smugness which rubs the wrong way. This smugness typifies the way we conduct our affairs, and characterizes much of the current generation involved in the controversy — which now includes environmental lawyers, national wildlife groups, writers, preservationists of all sorts as well as bureaucrats and biologists. If this attitude is the focus of Chase's argument, he is on to something.

I recall my own less than perfect track record on this score, the bloated rhetoric and times I made quick or careless use of data meticulously gathered by others. Is this what we have come to? In our righteous sprint to lead the charge, we may have poisoned the air. Perhaps the troops should submit to a urine test for the inevitable egoism. At any rate, no one is beyond reproach. We must watch the style with which all groups and agencies involved in animal preservation go about their every day affairs.

For the record, I cherish only the heart of truth. I would never, for instance, let a bunch of unimportant facts get in the way of a good story. I admire loyalty to friends far beyond winning litigation or landing on the correct side of an argument. So I don't necessarily fault anyone for getting their quotes and stats wrong. But Chase, former chairman of a Minnesota philosophy department and holder, I repeatedly read, of degrees from Harvard, Oxford and Princeton, is a scholar; the dictates which he has chosen are those of academic scholarship. Within that tradition, this important book is a disappointment.

Doug Peacock perhaps has the most actual field experience with Grizzlies in the lower 48 and has survived two dozen charges by Grizzlies in the wild. He has completed his first book, which will soon be available for public consumption.

George Sessions:

As a professionally trained philosopher, Alston Chase sees himself as a "gadfly" in the tradition of Socrates. He has written powerful philosophically based critiques of the educational system in America. As a result of his long intimate association with Yellowstone, Chase has now turned his analytical skills to the problems of the National Parks (specifically Yellowstone) and to a critique of contemporary environmental thinking and trends. One might hope that Chase's book would be part of a long overdue reassessment and focusing of attention on the plight of the remaining wild lands and animals in America, and of their continuing abuse at the hands of the governmental agencies charged with their protection (National Park Service, Forest Service, Bureau of Land Management and various wildlife services and fish and game commissions); but, in many ways, Chase's book is a disappointment. The book has received a great deal of attention: It has been widely reviewed in leading newspapers, and was the subject of a *Newsweek* cover story last August. Chase has been sought for TV talk shows and lectures.

The first part of the book is a tale of Park Service ineptitude, ignorance, and bureaucratic power politicking in Yellowstone at the expense of the flora and fauna. Most of it rings true to me, given my association with Yosemite. The accuracy of his discussion of the Grizzly situation in Yellowstone is best left to the evaluation of people such as Doug Peacock. My concern will be mainly with the last part of the book entitled "The Environmentalists," where he attempts to generalize the "lessons" of Yellowstone to contemporary ecophilosophical positions such as deep ecology and bioregionalism. While Chase has claimed, in private conversation, that he is sympathetic to deep ecology, and that this will be evident in an upcoming article on deep ecology for *Rolling Stone* ma[illegible]ine, there are, nevertheless, a nu[illegible]r of inexcusable distortions and inac[illegible]racies in this section. The reader finishes this book with the overall impression that the entire direction of deep ecological thought — from Thoreau and Muir, Leopold and the modern ecologists, to Arne Naess and deep ecology/bioregionalism — is fundamentally flawed.

In the first chapter of this section ("The New Pantheists"), Chase begins his demolition job on the new environmental thinking. He attempts to undermine historian Lynn White's influential thesis on the role of anthropocentric Christianity in the environmental crisis, downplays the Eastern (Taoist, Zen Buddhist) religious views of harmony with Nature, and overemphasizes the "mystical" approach of Thoreau and Muir to Nature. These early environmentalists, he claims, were "suspicious of science and reason" (p.305) and were committed to the view that "if everything was sacred then nothing should be touched." (p.309) Thus, according to Chase, the preservationists were advocating a totally "hands-off" position toward wild Nature, which resulted in a radical separation of man from Nature. In actuality, Thoreau and Muir were certainly suspicious of the *mechanistic* scientific approach to Nature of their time, but both were pioneers of what has come to be known as direct *participatory* science (for discussions of this, see Worster, *Nature's Economy* on Thoreau; and Cohen, *The Pathless Way* on Muir). Muir became famous for his glaciation theory of the formation of the Sierra, which pitted him against the leading geologists of his day, and was proved essentially correct. But Chase seeks to discredit the spiritual religious aspects of environmentalism and to attribute to the early environmentalists unrealistic views ("hands-off" radical separation of humans from Nature) which he sees as manifested in contemporary deep ecology. Chase also distorts pantheism by saddling it with the view that since everything is all-inclusive and interrelated, then "whatever happens is natural and right. To a true pantheist, therefore, man can do no wrong." (p.308) Elsewhere, he accuses environmentalists of holding that humans can do nothing right (pp.43-44). With these kinds of distortions in the first chapter, one rightly fears that Chase's analysis is headed for nothing but trouble.

In the first chapter ("The Subverted Science"), Chase attacks the scientific status of ecology. He arrives at the conclusion that the science of ecology is in such an early stage of development that actually there is no real science there to guide us. The "ecosystem" concept, he claims, is essentially a fiction and is used mainly by environmental activists as a propaganda device to set aside more wilderness areas from development. Chase concludes that the "land ethic" of Aldo Leopold, based as it is on the ecocentric insights of ecological science, "rested on no foundation at all" (p.325). While activists may sometimes use the concepts of ecology uncritically, and granted that there are difficulties of a sophisticated scientific nature with some of the basic concepts of ecology (as there are to various degrees with all the sciences), Chase leaves the reader with the impression that the science of ecology is in shambles — a "subverted" science. I think this is academically irresponsible. The defense of the scientific status of ecology can be left to Barry Commoner, Paul Ehrlich, Eugene Odum, Reed Noss, and others in the field.

At this point, Chase turns to a sociological analysis and claims that, by the mid-1970s, the activist component of the new environmentalism was committed to "anarchism, decentralization, participatory democracy . . . [they were] at war with progress." And by the mid-1970s, they were looking for a new paradigm, a new philosophy, to take them into the 1980s (pp.340-43).

This time frame and interpretation is convenient for his next argument, but it constitutes another distortion and is historically inaccurate. By 1972, Norwegian philosopher Arne Naess had already identified a shallow and a deep component to environmentalism. The search for a "new ecological paradigm" had begun before and during the 1960s with Aldo Leopold, Aldous Huxley, Lynn White, Paul Shepard, Gary Snyder; and with professional ecologists such as Marston Bates, Raymond Dasmann, and Frank Egler. Chase, however, wants to locate the genesis of this new paradigm in California during the mid-1970s, notwithstanding that only *some* of the above mentioned thinkers were Californians. But as Naess mentions in his 1972 "deep ecology" paper, this "new ecological paradigm" thinking was *world-wide* and seemed to arise independently and more-or-less spontaneously as a result of ecological experiences in the field.

Chase's analysis of the "new ecological paradigm" occurs in the chapter he calls "The California Cosmologists." Initially, he lumps together the Deep Ecology thought of Naess, Devall, Rodman, Roszak, Snyder, Capra, and others with the New Age/Aquarian Conspiracy thought of Willis Harmon, Marilyn Ferguson, James Lovelock and the like. The result is a rather contrived effort on his part to produce a bizarre melting pot of all the creative, coupled with the eccentric and outlandish, thinking ever to emerge from Californialand (as well as elsewhere). This deliberate distortion seems designed to discredit modern environmental thinking as ludicrous through a process of guilt by association. His list of ingredients in the melting pot runs about half a page (p.347) — from biofeedback, alchemy, ritual magic, transpersonal psychology, through Buddhist economics, chicken liberation, deep ecology, feminist physics, re-choosing, etc. Never mind that the concept of deep ecology comes from Norway; Leopold's "land ethic" from Wisconsin; Buddhist economics from Schumacher in England; species chauvinism from Routley (Sylvan) in Australia; animal liberation from Singer in Australia and Regan in North Carolina; the "new physics" from Bohm and Sheldrake in England as well as Capra; Green politics from West Germany; and the two most radical environmental groups (Greenpeace and Earth First!) from non-California sources. For Chase, all of these eccentric radical environmental ideas sprang from the "redwood think tanks" of California — the state which gave us Governor Moonbeam (Jerry Brown) who, in the course of his governorship, defected from Snyder's deep ecology to the cybernetic outer space fantasies of the New Age.

Chase no doubt scores points with staid Midwest and East Coast establishment thinkers and other defenders of the environmentally destructive status quo by the use of such tactics, but an understanding of modern ecophilosophical thought is not furthered by such historical and sociological reinterpretations. It is of course true that some of this thought has originated in California — and rightly so, given the long tradition of environmentalism beginning with Muir and the Sierra Club, and including Robinson Jeffers, and David Brower and Friends of the Earth. But, as Naess pointed out in 1972, deep ecological thought arose in the 1960s and continues to be a world-wide movement. Deep ecological and bioregional theorists and activists are well-represented throughout the US, including New York universities; by leading ecophilosophers in Canada, such as John Livingston, Neil Everndon, and Alan Drengson; in Australia; throughout Europe; in Japan, etc.

Chase had available to him key documents of technical philosophy in deep ecology, yet he chose to represent this thinking with the three principles that a) everything is sacred; b) everything is interconnected; and c) self-transcendence is possible through authentic experience (pp.347-8). Again emphasizing the so-called rejection of science and reason by modern environmentalists, he relies heavily and selectively on the writings of Roszak and some of the unguarded statements of Devall to compare the "new ecological paradigm" to Gnosticism. While this comparison is fair in part, it is misleading to the reader, and constitutes part of Chase's misunderstanding of, and campaign against, the spiritual dimension of the new ecology. The essential ecocentric features of deep ecology are missed and the writings of Naess on the importance of science, and its relation to deep intuition, are totally ignored.

When he finally distinguishes between Deep Ecology and New Age (pp.356-60), he curiously employs C.P. Snow's somewhat outdated distinction between humanists and scientists. Deep ecologists, he claims, are humanists looking to the past, whereas New Age thinkers are scientists and technologists "Looking to a future in which the world will be saved by human ingenuity." (p.358) Most modern environmentalists, including Ed Abbey and David Ehrenfeld (author of *The Arrogance of Humanism*) would no doubt be surprised to be labeled "humanists" — "ecocentrists" is the appropriate term. In conversation, Chase claimed the point he wanted to make was that the deep ecologists were conversant largely in philosophy, literature and the other humanistic disciplines and largely ignorant of technical science; whereas New Age thinkers are science and technology oriented, and largely ignorant of history, ethics, and philosophical thought (Snow's original point). But again, while there is *something* to this, it is misleading. Many activists may appeal to scientific ecological concepts and slogans without any deep understanding of the technical science of ecology, but some of the leading ecophilosophers are conversant with both the humanistic disciplines *and* technical science. For example, Arne Naess is a major world theorist in the philosophy of science, and is now at work on a new exposition of Einsteinian relativity. Additionally, there has been a legion of professionally trained ecologists since the 1960s who have adopted a deep ecological orientation. While there is *some* merit to Chase's point, ultimately his analytical distinction breaks down into distortion and exaggeration. Most seriously, Chase apparently fails to realize that New Age thinking (based on the orientations of Teilhard de Chardin and Buckminster Fuller) is largely the antithesis of the emerging ecological paradigm (for criticism of New Age, see Devall and Sessions, *Deep Ecology*). I don't see how Harmon and Ferguson can plausibly be construed as heirs of Muir's line of thought, as Chase claims. He does accurately quote some major New Age proponents as being primarily concerned with the technological domination and control of the planet; with taking over the evolutionary processes — which is about as anti-ecological as one could be. To quote Ferguson, "For the first time in history, humankind has come upon the control panel of change . . . ." (p.358)

While Chase may claim to be sympathetic to deep ecology, it is hard to discern how this could be so, for he attempts to undermine almost every tenet and feature of the position. Wittingly or unwittingly, he seems to come down on the side of the New Age controllers of Nature. In attempting to sort out his

Doug Peacock inspecting a Bison carcass for Grizzly sign in Yellowstone backcountry.

continued on page 20

ecophilosophical position, Chase does not seem to have moved far from positivist/Enlightenment thinking. A religious spiritual identification with Nature (e.g. pantheism) is highly suspect, if not totally rejected, by Chase. While Fritjof Capra sees ecology and the new physics as pointing to a new interrelated understanding of things and to a new sense of human participation in Nature, Chase still apparently believes, with the old Baconian/Cartesian paradigm, that the purpose of science is explanation which leads to prediction which leads to *control*. According to this view, one of the problems of ecology is that it is not yet a *real* science because it does not lead to the manipulation and control of the wildlife in Yellowstone. Yet many professional ecologists have warned that ecology is not a manipulating and controlling kind of science, and should not be used in that way. And so, when ecologist Barry Commoner says that "Nature Knows Best" (which Chase refers to disparagingly throughout the book), and when professional ecologist Frank Egler says that "nature is not only more complex that we think, but it is more complex than we can ever think" (a quote erroneously imputed to me on p.367), this grates on the whole Enlightenment sensibility of the scientific/technological domination of Nature.

Chase continually raises the question of "man's place in nature," but thinks the deep ecologists have it all wrong. While ecological thinking points to the ultimate mysteriousness and ineffability of natural processes leading to a more humble role for humans, Chase attacks what he calls the "hubris commandos." He has emphasized to me in private conversation that modern humans have no choice but to "play God" with the natural world. His main complaint about "playing God" in Yellowstone seems to be that we have done a bad job of it to the detriment of wildlife (in our attempts at managing), not that we ought to stop trying to "play God." It would seem that to question the role of science as a management tool in "playing God," as deep ecologists have done, is to invite the charges of excessive mysticism, of being anti-science and anti-reason; and to eventually demote ecology to the status of a non-science. It also leads to distorting the deep ecology position to one of advocating total non-interference with natural processes (a "hands-off" policy) and to separating humans totally from Nature. These charges were made also by the philosopher Richard Watson (*Environmental Ethics*, fall, 1983) and later answered by Arne Naess (*Environmental Ethics*, fall, 1984). Many of the obvious distortions and exaggerations could have been avoided if Chase had kept abreast of the sophisticated academic literature in ecophilosophy appearing in *Environmental Ethics* journal and elsewhere over the last 15 years.

Chase's strategy in the book is to draw ecophilosophical conclusions from Yellowstone as a case study in wildlife management (read: mismanagement). But by page 33 (a discussion of the "Leopold Report") and continuing through chapter 5 ("An Environmental Ideal and the Biology of Desperation," pp.38-48), Chase is already drawing philosophical conclusions. In the early 1960s, at the beginning of the new environmental awareness, Starker Leopold (son of Aldo and a zoologist at UC-Berkeley) issued a proposal for game management in Yellowstone (as part of a special Advisory Board) which suggested that Yellowstone be returned to the status of a self-regulating ecosystem. In implementing Leopold's proposal, the Park Service interpreted it as the "wilderness management" of "biotic wholes." Parks would be managed as "original ecosystems." The "intrusive science" of the manipulation of wildlife was out (pp.38-48). According to Chase, this "ecosystem management," based on the new environmental vision, was a disaster. It spelled the beginning of the end for wildlife in Yellowstone. Chase quotes Commoner's Law of Ecology — that "any major man-made change in a natural system is likely to be detrimental to that system" — as undergirding the new "ecosystem management" and then in the next sentence exaggerates this and says it means "Whatever man touches he makes worse." (p.44) With the implementation of the "Leopold Report" and the new ecosystems wilderness management, humans were separated from Nature, Chase claims.

In accepting the new ecosystems management, life became easier for the Park Service. Since the animals were to be left strictly alone, the Park Service saw this as an opportunity to greatly reduce staff biologists and naturalists, beef up the law enforcement staff, and concentrate on managing tourists. Wildlife management by

trained biologists was eliminated by the new policy and, given that Yellowstone was not a real ecosystem, the animals could not survive without management. It was the ecosystem management policy more than anything else, Chase believes, that led to the deteriorating conditions we find in Yellowstone today. And it is this analysis which essentially leads to Chase's criticism of modern environmentalism, deep ecology, and bioregionalism; and leads him to denigrate the efforts of environmentalists to enlarge the boundaries to encompass what they call the "Greater Yellowstone Ecosystem." For, he claims, the threat to wildlife, including Grizzlies, is not from *without* (encroachment on the Park and lack of a viable ecosystem), but primarily from *within* (Park Service policies which environmentalists have consistently refused to criticize which fail to include sound scientific game management), although he has recently conceded this point somewhat.

Of course, by blaming "ecosystem management" for Yellowstone's troubles, Chase essentially ignores the 100 years of ecological mismanagement which preceded the implementation of the Leopold Report (which he documents throughout the book) resulting in the loss of most predators and serious overgrazing by desired species such as Elk. He also ignores the fact that Yellowstone, when established, did not begin to constitute a complete ecosystem; Chase admits this on p.29 while opposing efforts to establish such an ecosystem.

Bill Devall and I wrote a paper on deep ecological management (which Chase ignores in his criticism of deep ecology) in which we distinguished between *interim management* and *deep ecological management* ("The Development of Natural Resources and the Integrity of Nature," *Environmental Ethics*, winter, 1984). Deep ecological management would correspond *roughly* to the self-sustaining ecosystem approach advocated by the Leopold committee. Interim management would recognize that many ecosystems have sustained serious damage by humans and need to be repaired, using scientific management techniques in part, to return them to the point where they can be self-sustaining. It was no doubt premature to implement the Leopold report before the damage in Yellowstone could be repaired, and before boundaries could be enlarged to encompass an entire ecosystem.

The failure of "ecosystem management" in Yellowstone has driven Chase to the conclusion that the deep ecology orientation is fundamentally mistaken. But if Chase had studied an area that had not been as intensively manipulated and damaged as Yellowstone (for example, parts of Alaska), would his conclusions have been different? Chase clings to the anthropocentric notion that Yellowstone (and presumably all places on the planet) can become anything humans want them to be, so we have no choice but to "play God." He has said that even if we decide not to interfere with an area on a large scale, this decision still amounts to playing god. Even the phrase "ecosystem *management*" seems to imply that humans are managing or "playing God," from Chase's viewpoint. But this seems to extend the idea of "playing God" to the point where it is empty of content. It seems more reasonable to say that humans choose not to "play God" when they make a conscious decision not to interfere on a large scale with the wildlife, nor to alter significantly the natural processes of a place.

Implicit in Chase's idea of "playing God" with the whole of Nature is the failure to recognize the importance of the integrity of natural processes; a position which is one of the central insights to emerge from an ecological understanding of the world. It is this fundamental lack of ecological consciousness which ultimately flaws Chase's entire approach to environmental philosophy. Chase seems to hold that what is "natural" is just another human category of thought; Yellowstone can become a "natural" area, another Disneyland, or an Africa, USA, depending upon the whims of human desire. On one level this is true. We can bulldoze the Yellowstone area and erect a space-age city in its place. But if Yellowstone is to be preserved as a "natural" area, is the constant manipulation of its wildlife consistent with the integrity and self-maintaining character of the ecosystem? Chase thinks it is, and would like to see the concept of preservation expanded to allow for that. But if the wild species of Yellowstone are to be permanently managed "for their own good" at what point does Yellowstone become indistinguishable from an Africa, USA?

Ecologist Raymond Dasmann has pointed out that the founders of the National Park idea (Thoreau and Muir) were attempting to protect at least some areas in America where "nature could remain intact against the destructive forces of civilization." Muir gave up on the idea of "forest reserves" after Pinchot's ideology of the scientific utilization of these "resources" became official policy. Now we see the Forest Service "managing" these areas primarily for lumber production, with the latest twist being the wholesale destruction of forest ecosystems through clearcutting to make way for "tree farms." Thoreau and Muir could not foresee the incredible rapaciousness of post-WWII industrial society, with the threats to the Parks extending to their borders and within, in the form of acid rain, air pollution, etc. The whole idea of the destructive dynamism of industrial society living side by side with little eternally protected enclaves of wild nature in the form of Parks has turned out to be a pipe dream. And now, in Chase's view, "scientific management" should be instituted as a permanent feature of the National Parks. Chase would have us give up on the ideal of self-sustaining ecosystems; or, what would be more ominous, Chase does not *understand* the significance of that ideal. He claims that the epitaph for Yellowstone might be — "Victim of an Environmental Ideal" (p.375).

Chase summarizes his case against the new environmentalists as follows:

Actions of environmentalists in Yellowstone reflected the religious, scientific, and political insights that emerged from the redwood think tanks of California during the last two decades. In their unquestioned acceptance of the principle of noninterference, environmental activists of the northern Rockies embodied the major insight of the deep ecologists. In their ritual use of the word 'ecosystem' and explicit adoption of 'bioregionalism,' they joined with the California Cosmologists in expressing the belief in the interconnectedness of things, at the same time remaining ambivalent about traditional science. By insisting that nature always knows best, by wrapping the world in ineffability, they provided a rationale for doing nothing. In their preference for land-use issues over wildlife problems, they sought political solutions to biological questions. Attracted to activism, coalition building and co-option, they created an alliance with bureaucrats that stifled debate on wildlife issues. Yellowstone had become a casualty of the environmental crisis that the California Cosmologists had sought to resolve. (p.373)

Thus, Chase calls for more extensive wildlife management in Yellowstone by professional wildlife biologists (not ecologists) at a time when it is increasingly being recognized that wildlife biologists have interfered with, and in many cases, botched up, wildlife processes the world over (see e.g., Phillips and Nash, *The Condor Question*; Morgan Sherwood, "The End of Wilderness," *Environmental Review*, 1985; Farley Mowat, *Sea of Slaughter*; John Livingston, *The Fallacy of Wildlife Management*). Are we now at the point where the integrity and "right" to be left alone of the remaining non-caged wild animals of the world are to count for nothing? This is not to say that *some* wildlife management will not be necessary as part of interim management practices; but this is a far cry from proposing total permanent wildlife management by biologists as a panacea for Yellowstone's woes.

In concluding, Chase gives us his vision of what Yellowstone might become. Deep ecologists "seeking a new holistic paradigm wherein man might be part of nature:" nevertheless arrived at practical solutions where "the two must be kept apart" (p.374). On the contrary, according to Chase, Yellowstone could serve as a "model society side by side with Nature" where nature and culture overlap; a community or settlement visited by "more than two million people

a year" which still remains beautiful; where the water remains pure as modern technology disposes of the five million gallons of sewage a day. In short, a showcase "where we might live in peace with other creatures." (pp.374-5)

It is a risky proposition to try to develop a balanced ecological philosophy from the ecological condition prevailing in as highly contrived a situation as the National Parks in America of today, especially Yellowstone or Yosemite. Muir and other pioneer environmentalists sought spiritual insight and ecological integration in what was to become Yosemite and other National Parks and then made broad-ranging prescriptions for changes in the way of life of Americans in general. Chase makes no such broad prescriptions for changes in society beyond the bounds of the Park. Like the reform environmentalist organizations of today (Sierra Club, Audubon, etc.) which have more membership, money, and political "clout" than ever before, Chase apparently believes that the Parks, as "natural areas," can exist side by side with an industrial society hell bent on total environmental destruction.

But the conservation/preservation approach [the Thoreau and Muir ideal of pristine parks existing alongside civilization] has become a dead issue. The conditions of the land and wildlife, from Muir's time in the late 19th century to the present, are light-years apart. By the 1960s, Ed Abbey was inveighing against "Industrial Tourism" in the Parks (*Desert Solitaire*) and calling for sweeping changes. Thoreau and Muir would be appalled at what the Parks have become as more and more "visitor regulation" has jammed people into noisy unappealing campgrounds to make the policing and surveillance easier. The backcountry and "wilderness" have become so crowded and regulated that those seeking real solitude and a spiritual "wilderness experience" are best advised to seek less spectacular non-developed areas without any kind of official wilderness designation. Apart from the ideas of Thoreau and Muir, the Parks have been established and supported by the American people for largely anthropocentric and nationalistic reasons — as natural museums to compete with the culture of Europe; as places to take motorized vacations and "see the scenery," to be amused by the animals, to escape hectic city life temporarily; for economic reasons to bolster the income of neighboring towns and merchants; and now as international attractions for tourists from Europe and Japan.

Chase does not seem to register disapproval at any of this. Rather, Chase conveys the impression that the Parks should continue to accommodate two million people a year sustained by the latest sewage technology. While Thoreau said, "All good things are wild and free," with Chase's view the Parks will consist of highly regulated and policed tourists moving among highly regulated and managed "wild" animals. The tourists would not live with the animals any more than I live with the animals when I visit Africa, USA. I am not clear how this is to serve as a "model society" for the rest of America.

We may have to face the fact that the National Parks, as they exist today, cannot serve as any kind of model in our search for an ecologically viable society for humankind. Given the tremendous loss of species and species habitat at present, the Parks might best serve for the foreseeable future as repositories for wild species and habitat. Human visitation to the Parks would have to be tailored to fit this top priority of the "wilderness" Parks. Wildlife management in the Parks would need to be congruent with these aims, while respecting the integrity of the wildlife and the overall natural processes. Wildlife biologists should be overseen by professional ecologists. Stanford ecologist Paul Ehrlich recently said that "in a country like the United States, there is not the slightest excuse for developing one more square inch of undisturbed land." (*Defenders*, Nov/Dec, 1985) Efforts to expand Yellowstone boundaries to halt further development of habitat in the adjacent areas (as with the "Greater Yellowstone Ecosystem" proposal) should be encouraged.

Contrary to Chase's claims, the bioregional concept is an attempt to reinhabit the land wherein humans and the flora and fauna live side by side in harmony. This practice does not separate humans from Nature, nor does it imply a policy of non-interference. It does call, however, for the larger flow of natural processes to continue uninterrupted. It is a deep ecological answer to the issue of "man's place in Nature." But this model cannot be obtained from the conditions prevailing in the National Parks now, nor in the immediate future.

Chase's indictment of NPS politics and policies over the years was much needed and valuable. Further, he has raised a number of issues which need to be seriously pondered by the new environmentalists. Maybe, as he suggests, there is no wilderness left in America. Maybe it is not possible to return Yellowstone and other National Parks to the status of self-sustaining ecosystems. These issues should be faced by ecologists and others concerned with the future of America's wild lands. A debate should ensue over the more cogent issues Chase has raised. In this respect, he has served his function as a "gadfly." But his distortions and exaggerations of the deep ecology position have served no positive function. And until the questions raised are resolved in some satisfactory way, we must conclude that he has failed to show that the deep ecology position is either fundamentally mistaken or unworkable.

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ABORIGINAL DREAMING

by Paul Faulstich

PART I
WITH HAWK WINGS

In the Dreaming times we were one.
We were lizard and wild cat,
Rock hole and tree.
We lived in the clouds
And deep in the molten earth.
We floated through the sky
With hawk wings,
And glided through the waters
As snakes.
Today I walked through my country.
MY country.
I walked with the taste of dust in my mouth.
I floated through the sky
With hawk wings,
For in the Dreaming times
We are one.

PART II

The earth is the very substance of Australian Aboriginal life. The importance of the sense of place in Aboriginal life cannot be overstressed. An intimate knowledge of the environment and geography was, and still is, imperative to survival within a hunting and gathering context. Aboriginal religion is likewise intimately tied to the natural features of the landscape. The earth, with its mythological places, animals, air and soil, is sacred to the Aborigines.

The Aborigines tell of a time when the earth and animals did not yet exist in their present forms. Mythological creatures inhabited the landscape, and with their supernatural powers they transformed the earth and created the features of the landscape which exist today. When they completed their wanderings they changed into intangible spirit beings, and to this day they dwell in special places within the landscape. This mythological period, known as the Dreamtime, is the foundation of Aboriginal religion and philosophy.

The notion of a Dreamtime is found among Aboriginal tribes across Australia. Generally, Dreaming does not refer to an ordinary dream experience, but rather it is a metaphysical concept which structures the world and unites humans with animals, the natural environment and supernatural beings. Through the Dreaming, all things are related in a system that links, through mythic and symbolic metaphor, the temporal with the ethereal, the past with the present, and the human with the non-human.

The Dreamtime permeates all aspects of Aboriginal living, from the sacred acts of ritual and renewal to the events of daily living such as hunting and gathering. The Dreamtime gives cultural form and meaning to the landscape, for every prominent feature of the land is imbued with a spiritual and mythological significance. Through sacred myth and ritual, the Dreamtime landscape is superimposed over the physical landscape, and together they create a cosmological totality which expresses the Aborigines' unique and beautiful relationship with the environment.

The Central Desert of Australia. To the Aborigines the landscape is rich with sacred history and tribal traditions. Photo by Paul Faulstich.

In Aboriginal Australia there are two distinct yet inseparable views of geography; one pertains to the physical landscape and the other pertains to the symbolic landscape. Through the creation of sacred spaces the physical geography of the site is transformed into a symbolic cosmology that provides a link with the spirit world and Dreamtime events.

Totemic associations provide links between the human and the non-human. Special rocks, trees and water holes all have mythological significance. The totemic association of humans to the landscape expresses a physical and psychic transformation which supplies them with a structured and enduring association. The order and design evidenced in the world and realized by the Aborigines is expressed through their totemic social structure.

Throughout the world, tribal societies have held in sacred esteem certain locales within the physical environment. In Aboriginal Australia, these places have been used for the purposes of ritual, shamanism and mythologising.

Across wide geographical and tribal boundaries in Australia, individuals identify intimately with a specific tract of land, for it was their ancestors who created their country. Territory is defined by features of the environment and the events associated with them. The topography is brought alive through places which articulate physically that which is non-physical, i.e., spiritual and mythic realities.

The Aboriginal connection to the earth is symbiotic. Sacred places are cared for and guarded. Punishments for disrespect are severe. We should listen closely to what the Aborigines can teach us.

PART III

In the Outback, distance is meaningless from a Western perspective. Ask an Aborigine from Yuendumu how far to Waite Creek and the answer will be "not far, close way . . . little way." Get in the car and drive, and drive, and eventually (maybe) you'll get there. A hundred miles via ungraded dirt road. Road!? That's what they call it. A potholed, washboarded, bulldusted track. A road? A joke.

The trip to Waite Creek might last three hours, depending on how many dozen (so it seems) Aborigines are crammed into my Holden HQ Stationwagon, and whether or not the journey is considered by some as a hunting trip. If it's a hunting trip I drive fast — 70 MPH or so. The faster you drive, the less likely it is that one of the Aborigines will spot a kangaroo or a bush turkey. The car is full of shamanistic men all looking straight down the tire tracks that proceed our tank into the cosmos. These people don't "see" animals, they smell them, or sense them, or magically "know" when one is near. As I learned long ago, the faster you go the harder it is to know. To know anything takes time. So I floor it across this expanse of desert. The red dust billows from behind the car forming a dirt curtain that divides the desert in two. Perhaps we'll get through this without the opportunity to shoot at — to kill — anything. So I speed over the ruts and anthills toward some mythical place.

In Aboriginal Australia the rifle has replaced the boomerang and spear, and the automobile has almost replaced walking. You often have to travel for 50 or 60 miles before you spot a turkey or kangaroo. They don't stand much chance against "civilized" technology. Before the Aborigines were forced into European ways there was no need to choose between animals and humans. The sides were matched evenly, there there was no winner or loser — just players.

Death by spear — that's the way I would want to go if I were a kangaroo. To feel that hand-hewn stone rip into my flesh. And to be eaten — cut open, examined, played with, burned, and consumed. My meat would be used to carry the burden of Aboriginal existence. Perhaps a bone of mine would be cleaned and carried inside the shaman's dilly bag, to be used for its sacred powers when needed.

But these days the kangaroos are dying out, victims of the automobile and rifle. The Aborigines too are dying out, but not because of the automobile or rifle (necessarily). Here there are other forces at work — ethnocentrism, greed and power. Ripped from their land, which is their blood and their life, they have become strangers in a world that suffocates them. They are hopeless, but not helpless. "But why should WE help THEM? We already send them a check every fortnight; we don't tax them; we build them houses which they don't even take care of; we sell them our alcohol; and write books about them." So you hear over and again.

But the Aborigines, like the kangaroos, don't stand much of a chance against the mining companies and the governments. And yes, I'm on THEIR side. I always side with the earth.

Paul Faulstich is an anthropologist who has studied extensively the Aborigines of the Australian Central Desert. He is now in Hawaii, where he hopes to see EF! become active.

MONARCHS OF Millennia Old Growth Forests

by George Wuerthner

The old growth coniferous forests of the Pacific Northwest, stretching from southern Alaska to northern California, are among the largest (in terms of amount of biomass per acre) living entities in the world, with inter-relationships between the living and non-living components that rival the complexity of the much-heralded tropical rainforests. Our own temperate old growth rainforest consists of giant Douglas Fir reaching heights of 250 feet or more, and an average diameter of eight feet. Equally large species include Sitka Spruce, Western Red Cedar, Port Orford Cedar, and, of course, the even larger Coast Redwood. In terms of average height, there are no comparable forests on Earth.

Even apart from their great size, these coniferous forests are unique among temperate regions. Most temperate zone forests are hardwoods or some mix of conifers and hardwoods — as in the eastern US, Japan, China and northern Europe — but here grow the most magnificent coniferous forests in the world.

Old growth has become a household word in the Northwest primarily because of the Spotted Owl, a species which appears to be totally dependent on old growth forests. One reason for the owl's dependence upon old growth is that its principal prey, the flying squirrel, lives among the towering trees. But the owl's dependence goes beyond its prey base; the owl needs the thermal shelter provided by the forest canopy to keep it cool in the summer and warm and dry in the wet, Northwest winter. The Northern Spotted Owl has become the focus of conservationists' attention, but the bird is only the tip of the iceberg. Beneath the canopy where Spotted Owls dwell and beyond the grandeur of these forests, a complex web of plant-plant, animal-plant, abiotic-biotic relationships forms the foundation upon which the entire ecosystem is built.

To appreciate these relationships, one must first understand the factors which have given rise to these Northwest conifer giants. Perhaps most influential is the climate dominated by mild, wet winters and dry summers, with nighttime cold air drainage off the high peaks of the Cascades and Coastal Ranges. (The cold air drainage occurs all year, though not every day.) While most temperate regions experience relatively even precipitation throughout the year, including the summer growing season, 90% of the total annual precipitation in the Northwest falls between late autumn and early spring. For example, precipitation at Brookings on the Oregon coast averages as much as 13 inches in January, while in July during what would be the height of the summer growing season in most temperate regions, less than a half inch is usually recorded. As a result of this climatic regime, any tree species dependent solely upon summer moisture is at a distinct disadvantage, and throughout the Pacific Northwest most hardwoods are restricted to moist sites such as riparian zones.

Conifers are less stressed during summer droughts because their narrow, waxy-coated leaves resist water loss, as well as dissipate excessive heat through convection over their limited surface area. (A broad leaf will tend to trap heat close to its surface if air is still, whereas a pine needle has little surface so the slightest breeze cools it.) Hardwoods with their broad leaf surfaces tend to heat up on very warm days and can reach lethal temperatures. The only way hardwoods maintain non-lethal leaf temperatures is by evaporative cooling which requires large amounts of water.

The mild Northwest climate gives conifers another advantage. In winter the evergreen needles can photosynthesize whenever the air temperature is close to zero or above. Deciduous hardwoods, of course, shed their leaves in winter, and enter a dormant period. In other temperate zones such as New England, frozen soils often prevent any plant growth, even when the air temperature is warm enough for photosynthesis.

Conifers have yet more advantages during droughts. The sapwood of the forest giants serves as a water storage

Photo by George Wuerthner.

reservoir and due to the large size of the Pacific Northwest old growth, a tremendous volume of water — enough to last ten days at maximum transpiration rates — can be stored in the sapwood tissues.

In addition, the nutrient requirements of conifers are lower than those of hardwoods, which must build and replace all their leaves each season. Mature conifers may retain their leaves for up to 30 years, usually replacing no more than 15% in any one season.

Snowfall is heavy here, particularly at higher elevations. The wide-spreading, usually rigid branches of hardwoods are subject to breakage under snow-loading, particularly if it snows early or late in the season when leaves are on the trees. Many conifers common to high elevations have narrow, spike-like crowns with short, flexible, downward pointing branches or flexible boughs which effectively shed snow.

Finally, these coniferous trees are resistant to many forms of decay and insect attack, which is one reason their wood is in high demand for such things as outdoor paneling and shingles. Even trees with most of their cores rotted away will continue to live for hundreds of years. This longevity and the ability to continue adding new biomass for centuries makes these Northwest forests some of the most productive in the world, rivaling tropical rainforests in overall biomass production.

The definition of old growth is somewhat nebulous. There is no specific age at which a forest becomes "old growth." Rather, it depends upon physical characteristics. Old growth forests tend to have a layered, multi-structured appearance with tall old trees towering over younger trees of different age classes. Snags and broken-top trees are abundant and fallen logs litter the forest floor. In short, this is the kind of forest that generations of foresters have regarded as decadent, sick and unproductive.

In the rush to turn public and private forests into agricultural tree farms, we may be ripping apart ecological relationships which hold all forest ecosystems together, not just the mature, old growth portions. For example, the large, dead logs that litter the floor of old growth forests are long term structural components of the ecosystem and as important a resource as the trees growing above them. The useful life of a tree goes well beyond the 1000 years it may live, for as a fallen log on the forest floor it begins another role in the forest ecosystem, perhaps even more important than when it was upright. It takes 300 or 400 years or more to completely rot and recycle fallen trees back into living matter. Fallen logs thus provide long term nutrient stability to the ecosystem. If they fall into a river or creek, they remain intact even longer, providing hundreds of years of nutritional and structural stability to these waterways.

On the forest floor, large fallen logs soak up moisture during the long winter rains. Then, during the characteristic summer drought of the Pacific Northwest, these logs provide the only source of water often available to seedlings with their limited root systems. In extreme droughts, even mature trees may depend heavily on the sponge-like logs. Although trees can exist without a supply of these dead, fallen tree-trunks, the extra nutrients and water may make the difference in the trees' abilities to resist other calamities such as insect infestations or their abilities to heal wounds caused by fires.

Large fallen trees also provide stream-bank stability in small and medium size streams by helping to dissipate the erosive energy of flowing water. The sheltered nooks and pools created around these barriers also provide important habitat for fish, and studies have shown a correlation between abundance of dead, fallen material in and alongside streams and the productivity of fisheries. In small streams nearly 50% of the fish habitat is created by fallen trees. Even after a major catastrophe such as a forest fire, the remaining dead snags often fill a stream with debris that preserves fish habitat for centuries until the new forest grows up to replace this resource.

Extensive logging of old growth disrupts these cycles. While many of the nutrients and dead snags created by a fire remain *on the site*, material is *taken away* when the forest is logged. As we liquidate old growth forests and replace them with young, small trees — which we cut in rapid succession on a rotational basis — we destroy a resource, large fallen logs, which we do not plan to replace in the future.

In addition to the structural relationships that large trees have with the environment, there are a host of intricate plant-animal, plant-plant, and plant-soil associations. Nearly all trees and higher plants act as hosts for plants called mycorrhizae, which means "fungus root." Mycorrhizal fungi attach themselves to the roots of plants and form tiny hair-like rootlets which assist plants in the absorption of nutrients and water. In exchange for this help, the plants provide food for mycorrhizomes. Neither can survive long without the other.

Mycorrhizae also form interdependencies with animals. This is exemplified by the California Red-back Vole which lives under large fallen trees. Nearly 75% of the vole's diet consists of truffles (reproductive equivalent of seeds) of mycorrhizal fungi. After eating these plant parts the vole acts as dispersal agent when it distributes the spores with its feces. The vole needs the mycorrhizal fungi for food, while the mycorrhizae cannot disperse without the vole. In addition, the vole needs the large logs for its home. There is a beauty in this web of interdependency and its ability to self-regenerate all important components of the system. This vole-mycorrhizae relationship is only one of thousands of similar interlocking links in the typical old growth forest.

When we break apart these relationships by eliminating, for example, large logs from the forest floor or streams, we must put energy back into the ecosystem to keep it functioning. Thus to maintain a productive fishery in streams without large woody debris we must build hatcheries to provide rearing habitat now gone from the stream. And because aquatic insects also depend upon fallen logs for nutrient banks and habitat, their populations decline, resulting in a decline in fish food which adversely affects the growth and survival of predators higher on the food chain — from trout to the little gray birds called Dippers — which feed on aquatic invertebrates.

Another unappreciated benefit of old growth forests may be their ability to reduce the frequency and extent of wild fires. Fires have trouble burning through the damp forest floor covered with large, water-logged, fallen trees. Thus old growth forests serve as natural fire breaks and do not burn except under the most extreme fire conditions. They serve as refuges from blazes, plus help maintain islands of patchy uneven forest amid the sea of new growth that comes in after a burn.

These forest islands amidst charred remains provide reservoirs of mycorrhizal fungi which colonize the soils in surrounding denuded regions and thus speed natural recovery. The same principle applies to regeneration efforts

after logging. Many clear-cuts have to be replanted several or more times if mycorrhizal fungi are absent.

When old growth forests are reduced, foresters must expend more energy to protect and regenerate trees. This could be the extra cost of fire suppression, or the costs of establishing a new forest in a clearcut which lacks the proper species-specific mycorrhizae. Until recently we had an abundance of inexpensive energy sources and foresters could afford this extra energy subsidy, but as the cost of oil, gas, and other energy resources climbs, the ability of our nation to pay this tax on the environment will decline. If we destroy the old growth forests, we will have no choice but to continue spending energy (i.e. money) to prop up a sick ecosystem.

Old growth forests are disappearing at an alarming rate. The acreage of old growth Douglas Fir in Washington, Oregon and northern California has declined from 15 million acres at the time of settlement by Europeans to 5 million acres today. (These figures are what Forest Service literature suggests. There is also old growth Doug Fir in British Columbia; and there are other species, such as Sitka Spruce, which form old growth forests, often with Doug Fir as a component. Some sources other than the Forest Service estimate that total remaining old growth in the Pacific Northwest states may be 10% or less of original old growth. No one actually knows how much old growth remains because no one has a universally accepted definition of what constitutes an old growth forest.) If these remaining forests could be collected in one spot, they would only equal twice the size of Yellowstone Park. Though at one time private holdings had the largest percentage of old growth, all that remains is on public lands. Presently 80% of this old growth (4 million acres) is scheduled for timber harvest in the next few decades. On many National Forests, there will be virtually no old growth Douglas Fir left outside of designated Wilderness Areas or other special reservation zones. Much the same can be said for other old growth forest types including the magnificent Ponderosa Pine forests east of the Cascades and the Sitka Spruce along the coast stretching north to Alaska.

No one knows how much old growth forest is necessary for long term ecological stability. Estimates from researchers suggest a minimum of 30-35% of original old growth, yet many National Forests have already slipped far below this level. For example, Oregon's Rogue River National Forest has only 77,902 acres of inventoried old growth outside of Wilderness, or 12% of the forest. The Coos Bay district of the BLM, which encompasses 330,000 acres of extremely productive timberlands, will have only 33,000 acres of old growth by 1990. Furthermore, 40% of Oregon's commercial timberlands are privately owned and logged with no regard to other resources such as Spotted Owls and fallen logs, making it even more important that these resources be protected on the public lands. Thus I argue that a greater percentage, than many researchers suggest, of public land old growth should be preserved to compensate for losses in the private sector.

Many of the basic principles operating within old growth forests of the Northwest apply to large trees anywhere. The Rockies of Idaho and Montana have amazingly large trees, the Western Red Cedar in particular, that have the same basic functions as those on the coast. Yet little consideration in the forest plans is given to these old growth forests. For example, Montana's Kootenai National Forest very likely once had the highest percentage of old growth in the state. It is the most productive forest in terms of tree growth. Yet, due to heavy logging, less than 11% of the forest's timberlands remain as old growth and the forest plan proposes protecting less than 8%. Only 10% of Idaho's Clearwater National Forest remains as old growth and proposed timber harvest will decrease this far more. Similar figures apply to many other Rocky Mountain National Forests.

We have no idea how many species — of mycorrhizae, bacteria, invertebrates, and other living entities — we have eliminated through the liquidation of virgin forests. We are just beginning to learn what is there. Who knows what kind of mycorrhizae, for example, once were associated with forests on the east coast, but were lost when the virgin timber was logged? Perhaps, the susceptibility of New England forests to acid rain may be increased by the loss of some important mycorrhizal fungi associated with their rootlets. This is just speculation, but it is worth pondering as we march forward to put every last acre of timber under management and control. An underlying problem in our management of forests is our failure to look closely at natural systems, and understand what all the parts do and how they work together, before we begin tampering with them. If, for example, as has been estimated, 60-80% of Oregon's commercial forestlands were once in the old growth state, then any great deviation from this mean will likely be fraught with unpredictable and adverse consequences.

The ancient forests evolved and developed over biological and geological timetables, but are being wiped out within one human lifespan. Time is the old growth forests' most important resource, and that is something we now neither have the patience nor the foresight to give them.

This paper results largely from the extensive research George is conducting for his upcoming book about the lands of Oregon.

America From The Bluff

by Lewis P. Johnson

It is evening. I am standing on a hill in northern Michigan watching an eagle rise in the sky. It is just past dusk and the north star and the big dipper are just beginning to appear. As the eagle rises it seems the earth is rising in a spiral behind it.

It is Sunday and I have come to this bluff above Lake Michigan to get away and to think. I have left a house filled with people and the sounds of TV. On every other channel is a TV evangelist screaming at people to repent. On the in-between channels are fictionalized sex and violence. On the news is the situation in South Africa, arms for Nicaragua and debate over Star Wars. I feel hysteria rising in the country like a wind.

The TV preachers are right about one thing: the country seems morally bankrupt. But with their own intolerance and constant asking for money they seem part of the moral bankruptcy, not an antidote to it.

We have a myth in my Native American culture that is both myth and prophecy. It says that man was put here to learn his oneness with all things and each time he allows himself to believe he can dominate life, the earth will be destroyed. Each time a few people will survive to carry the myth forward through time. We know this myth, whether or not we are Indian, whether or not we have ever heard it before, because it is universal. It is found among the Greeks, Chinese and Europeans. It is written in the blood. It is our common ground.

Now this universal myth has a universal application. The prospect of nuclear holocaust has brought us all to the brink, together in our eerie awareness of the end.

Greed, ruthlessness and war have in the past often assured our survival. Yet in the space of 40 years these survival mechanisms have become passe. War is no longer a way out, except in the ultimate sense. Greed and ruthlessness offer short term gains at best.

We have hothoused our own evolution. Now we must change and adapt, not over centuries as we did in the past, but overnight. Americans love frontiers and are always looking for new ones. Well, here is one that has *found us*. It is the frontier of human relations, which ironically have not changed much since the cave. We have spent more time on our tools than on ourselves. All you have to do is watch TV for a while to realize that what is *in* it represents greater human advancement than what is *on* it.

The way to go from here is not back to the narrow constructs of sin and redemption, power and dominance, as the religious right and the president who bombs Libya would have us believe, but forward to the equality of all people, to oneness with all life forms and with the earth and an appreciation of the intelligence of the earth.

As an American Indian I may have an unusual perspective on this country. My Ottawa background was generally non-capitalistic, non-Christian, non-patriarchal and democratic. About the only thing I have in common with everyone else who's come to this country is a love of democracy, although what is said about democracy is usually better than what's done in its name.

Capitalism, for instance, is often confused with democracy. But capitalism addresses one thing and that is the acquisition of more capital. It is not a philosophy but an economic system, and one that pits people against each other. Indians had a diametrically different approach to life, and that is the sharing of all things, the basic focus being that man is not at the center of life but is only a part of an ongoing whole.

The TV Christians say they seek the salvation of the individual. They present a narrow definition of God, a God who will punish or forgive. What the religious right has done is to reinvoke an old-fashioned, patriarchal God, a "Big Daddy" who will keep us all in line. My understanding of spirit, or God, is that we are all part of the mystery of life and have a responsibility to all life, including animals, air, water and all people regardless of race, sex or beliefs.

The Judeo-Christian heritage, which has many virtues, has nonetheless imbued our society with patriarchal imbalance, most obvious in the religious structure itself in which until recently only males could be priests or rabbis. It has steeped our very laws and social relations with male dominance over females. We must give up this system, which males use and females endure, because it represents an extreme outbalance. Sexism, like racism, in any form, is enormously foolish and is simply a blatant excuse for exploitation.

The people who pay the highest price for the exploitation of females and racial minorities are the children in our society who invariably suffer from the psychological damage and poverty that discrimination and exploitation bring to their parents. A wide variety of government programs are needed to allow all parents to better provide the emotional and economic support necessary for children.

We must expand our sense of family to include all life. We must elect leaders who understand that the physical, psychological and spiritual health of the human species depends upon the harmony and balance of the whole circle of life.

We are one people, not just here in America but all over the world. We are collectively and individually responsible for our actions and for the health of the earth. We are inherently spiritual beings and one with all life. We must realize this now. We are on the brink of an evolution in consciousness. We are the eagle and the earth. There is no going back. We must love each other, or die.

Lewis Johnson is an Ottawa Indian living in Michigan. Lewis was a great inspiration for participants of the Bioregional Congress last August.

The Earth First! Christmas Bash

by Dennis Fritzinger

come listen to me children,
now stop your counting cash,
and i will tell you how Earth First!
put on its Christmas bash:
the year was in december,
the members all paid up;
while hurricane was talking,
roselle passed the wassail cup.
the cup it hung with berries;
and roselle's eyes did gleam:
said he, "you all may think i'm stoned,
but things ain't what they seem;
so don't take me for granite."
and with that, he dumbly sat;
so i leaned across the table
and i fanned him with my hat.
it seemed for to revive him,
as he grabbed it from my hand —
"with a couple thousand dollars,
we could have a party grand —
a turkey, tree with lights and all,
some venison, some beer,
some more beer, still more beer, more beer —
the answer is quite near:
each winter the sierra club
holds parties in the Park,
so why can't we?" "roselle," said I
"you're whistling in the dark;
you think the Club would give up their
berth in yosemite?"
alas, no answer came, for quite
unconscious there lay he.
nevertheless, the plan he scoped
inspired us, one and all —
we took up a collection
and conspired to rent the hall.
that year, the forest service,
in democracy's fair name,
decided to draw lots to see
who'd rent the building verily,
and all i have to say, is we
succeeded in the game.
a hundred thousand dollars
(from our private pockets, all)
purchased the winning entry
and attained for us the hall.
the ceiling hung with chandeliers —
crystal; you know the kind —
and the punchbowls all were foaming
with the very best of wine
the deer there were domestic
(they'd a kept herd, in the back)
but because we couldn't get brown bears,
we had to do with black.
the water glasses all were filled
with perrier — the best
and ladies all wore gowns and furs,
and each man wore a vest.
i could go on in great detail
about the evening's revels —
the food and drink we all consumed
reached legendary levels.
the music from the punk rock band
it nearly blew the roof off,
and would have, had not the sound man
been such an awful goof-off
as 'twas, the forest service folks
(that we had always trusted)
rode up in 60 snowmobiles —
in short, we found us busted.
we found ourselves, black tails and all,
arguing in a courthouse;
they said they couldn't get chablis —
they only were a port house.
next day, our commie lawyers got
us off, as they do always;
but not before we'd leafleted
and stickered up the hallways.
but that same night we were detained
(god knows we were not guilty)
12 bulldozers were sabotaged,
their gas tanks all made silty;
200 timber sales were spiked;
3 condors, they were set loose;
10 grizzlies were introduced,
and 9 wild indians let loose.
we tiptoed out the way we'd come,
but mike, an awful smarty,
yelled "next year, judge, b.y.o.b,
and come and join our party."

Schmookler Replies to the Anarchists

by Andrew Bard Schmookler

Dear Australopithecus

Thank you for sending me the thoughtful responses to my letter. I thank the writers of these letters.

I do not expect that we will achieve, through this correspondence, a complete meeting of minds. But my correspondents and I do share some fundamental values, and a deep outrage at the destructiveness of our civilization. So, it does seem worthwhile to continue the dialogue to see if greater mutual understanding can be gained.

The basic question at issue is: what is the source of violence and oppression which have plagued humankind, and what is required for eliminating (or greatly reducing) the role of those evils in human affairs? How one diagnoses the ills is, of course, closely related to how one prescribes for their cure.

My correspondents, most of whom describe themselves as anarchists, are understandably offended at my attributing our problems to anarchy. Likewise, since they evidently regard centralized, governing powers as the chief agents of evil, and since they interpret my call for a "world order" as implying a global centralized power, they are outraged by my proposed cure, regarding it as simply the ultimate apotheosis of the disease. But, as several of them indicate, some of the disagreement can be alleviated by clarifying our definitions.

ANARCHY AND VIOLENCE: DEFINITIONS AND SUBSTANCE

Let us take, first, the concept of "anarchy." One theme in several of the letters is that it is unfair of me to use anarchy as a synonym for chaos. Mr. Abbey bids us remember that anarchy means not "no rule" but "no rulers." Another correspondent says that "anarchy means lack of hierarchy." The picture of the anarchic society that emerges from these letters is one that is somewhat loosely and informally organized (dare I say governed?) through direct democratic cooperative mechanisms. (Local communities might set up "organs" that could "coordinate" but not "govern," as one correspondent puts it.)

How does this portrait relate to my definition of anarchy? According to my definition, a system is anarchic *to the extent that the system as a whole lacks the means substantially to control or prevent reasonably anticipatable unjust violence or other forms of coercive domination by one part of the system against another.* (I recognize that by this definition anarchy characterizes not only an ungoverned situation like that in Lebanon but also a tyrannical government like that of Nazi Germany or Pol Pot's Cambodia. The "anarchists" and I thus share a common concern: for eliminating the condition where *the use of power is not adequately governed.* This condition probably applies — to some degree — to all civilized societies.)

One of the correspondents claims that anarchy is not the Hobbesian war of all against all. But the question remains whether, if society were set up as he would like, that Hobbesian condition would develop.

A system must be able to deal with "reasonably anticipatable" attempts of some to abuse others. One divergence in our analyses seems to be about the nature of the threat with which the system must be prepared to deal. When my correspondents face this threat at all, it is generally in terms of the aberrant criminal *individual.* Manes says that those whose rights are violated must deal with the situation as best they can; while Abbey speaks of "vigilante justice," which he'd prefer to call "democratic justice."

But the anarchic community must be able to deal with more than just the neighborhood bully. Organized gangs will arise — not because human nature is evil, but simply because what can happen generally does. (One correpondent suggests that the world he envisions — having "abolished material deprivation" — will be immune to the evils of power-seeking. This reflects a simplistic view of why our history has been so plagued by the rule of power-maximizing individuals and systems.) This is where *The Parable of the Tribes* becomes relevant, because it shows how a system that cannot defend itself against the worst will develop in directions dictated by the worst. My correspondents underestimate the dangers from uncontrolled power against which a civilized system must guard. This contributes to their overly sanguine view of a world of loosely knit autonomous communities.

AN EVOLUTIONARY PERSPECTIVE

Understanding the way our systems evolve is essential to grasping the problem of power. This is what is lacking in Manes' analysis. In several places, Manes draws a chasm of a distinction between violence among centralized states and that among less centralized entities, such as "pre-Columbian tribes going on the warpath, or Vikings sacking Lindisfarne." But even if the difference were as great as he suggests — which I question — the important point is that violence (or, the operation of power) at one level leads toward the escalation of violence to a new evolutionary level.

This pattern of escalation has been repeated through history and across the world. (Among the works I cite on this subject in *The Parable of the Tribes*, that of the anthropologist Robert Carneiro is most pertinent.) Two correspondents fault me for condemning anarchy on the basis of history's course: just because a fragmented (or, as they would prefer, decentralized) system evolved in destructive ways *once*, they argue, there's no reason to assume an *inherent tendency* for it to do so. But it did not happen only once. Civilization developed more or less independently a half dozen times. The uncontrolled interactions among tribes led to their consolidations into chiefdoms, and the struggle among chiefdoms led to the first imperial systems, and so the initially fragmented communities were ultimately unified under the domination of oppressive centralized states. This basic pattern was repeated in Mesopotamia, Egypt, China, India, Mesoamerica and coastal Peru.

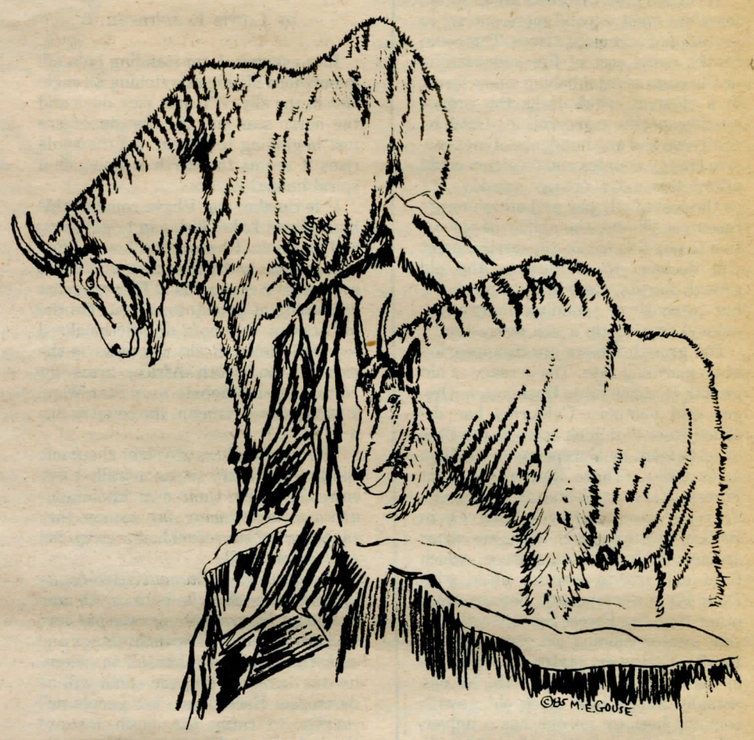
An evolutionary understanding of the struggle for power tells us that whatever way we design our civilization, it must be able to contain the contaminant of power.

CONTROLLING POWER

My correspondents are justifiably apprehensive about a single global power, a Hobbesian kind of solution. "A world government equipped with supreme power," writes Abbey, "suggests a planetary tyranny." ("What," writes another, "will protect us against a global state headed by some closet Nazi like former UN head Kurt Waldheim?") Several correspondents seem to assume that my call for a "world order" entailed establishing such a supreme power. But I, too, would prefer a less centralized solution. (As my correspondents disliked my equating anarchy with the war of all against all, so I disliked their equating "world order" with global tyranny.)

Manes proposes what, in the study of international affairs, is called "collective security." If one community "begins to centralize its power" — which in Manes' demonography stands for the whole panoply of social evils — wouldn't a threatened community "do everything possible to stop them? And wouldn't similar communities feel obliged to help?

Collective security is an appealing solution, allowing each "ally" to remain autonomous. But this approach to security has the fault of its virtues, namely that action that is voluntary may prove unreliable. Machiavelli described this problem, writing in a fragmented Italy which, to his distress, was being picked apart by external powers. The ancient Romans, he wrote, demonstrated that while the "potent prince" is making war upon one, the "other powers that are more distant and have no immediate intercourse with him will look upon this as a matter too remote for them to be concerned about, and will continue in this error until the conflagration spreads to their door, when they will have no means for extinguishing it except their own forces, which will no longer suffice when the fire has once gained the upper hand." In our century,



when Mussolini — the leader of an Italy at last unified — invaded Abyssinia, other nations did nothing, in disregard of their obligations under the collective security agreement of the League of Nations.

Nonetheless, at the global level — given the dangers of creating a single inescapable tyranny — I think that a collective security system, in conjunction with a small international peacekeeping force, might be the best solution. This could only work if the most potent conceivable actors had very limited military power in comparison with the power of the collective response that would check aggression, unlike the situation today where there are powers with virtual veto power over the survival of the globe.

To keep the peace among the smaller communities my correspondents envision, however, I think collective security would be a poor choice. In a network of such small and scattered entities, less formal and more voluntary security systems would be much less effective. Furthermore, the dangers of tyranny at the sub-global level would be less catastrophic. Here I think constituting (or retaining) some kind of limited central power would be necessary.

THE DEMONIZATION OF CENTRAL GOVERNMENT

Just as I find my correspondents insufficiently concerned about the dangers of fragmentation (decentralization) of power in civilization, so do they seem to me too sweeping in their condemnation of centralized power.

But there is much in their view of centralized power and its corruption with which I agree. One says, "The state is both a source of and a product of social injustice." This statement — if the "is" were changed to "has usually been" — I would accept as as good a one sentence summary as I could find of a section in *The Parable of the Tribes*, entitled "Men Are Not Ants: The Problem of Power in the Body Politic." That section reinforces the theme in these letters that it is often the worst among us who have risen to positions of power in civilized systems.

I also agree that the best protection against having power abused is to distribute it equally. In general I also favor participatory, direct democracy wherever it is feasible. Power to the people!

EQUATING CENTRALIZATION WITH TYRANNY

However, I think two different meanings of "centralization" need to be recognized: 1) centralization meaning gross inequalities of power between members of a given polity, and 2) centralization meaning the constitution by the people, who retain ultimate power, of a central agency to perform functions on behalf of the whole. My correspondents treat the second as if it were simply and automatically a version of the first. It is not.

Any division of labor, any hierarchical organization, any differentiation of a governing apparatus from the body politic carries real and serious dangers. But however difficult may be the task of creating a specialized apparatus system of governance without destroying the essentially democratic distribution of power, the task is not futile.

Moreover it is necessary. Not only for solving the problem of "anarchy" as I define it, but for other purposes as well. I cannot see, for example, how we will protect Earth from those who would despoil it for their own gain without a global system of law, monitoring and enforcement. And that requires a formal apparatus.

Also there are the general problems of making a society work well. My correspondents seem sanguine about the ability of loosely organized, directly participatory systems of governance to create the fair world they envision. A couple mention small-scale or shortlived examples. But what it takes to govern a little collective is as different from what it takes to govern a large, complex social system as are the differences between ventilating a little cottage and ventilating a large building. The cottage ventilates naturally through the cracks; try that in a large building and the air will be dead. Some might like to throw out everything in our society that makes it complex, but I'm not sure that is a realistic or desirable course. And when we do have complexity, the people need to delegate some of their collective governing tasks.

I spend several hours a day on keeping informed, but there's too much I don't know about. Even fulfilling one's responsibility in a representative democracy, let alone a direct one, is very difficult. Our elected national representatives — who generally work harder and are ethically no worse than most people — are overwhelmed with the many issues on which they must decide. They too lean on colleagues, not to mention their innumerable legislative and committee staff people, for expertise in various areas. Making a civilized society work — even for one who makes it a full time job and has the noblest of intentions — is a job of staggering complexity.

A jury, spending weeks weighing testimony, can generally deliver a reasonably just verdict. But the members of the jury focus on a single decision. We can't all serve on all the juries at once to make all the decisions that need to be made.

If the achievement of important social goals *does* require the existence of some formal governmental apparatus, then the question arises whether the costs of having such institutions are worth paying. My correspondents, writing about our representative democracy as if it were essentially equivalent to an

oligarchical tyranny, regard the costs as catastrophic. This seems to me a view, like in a carnival fun-mirror, that takes the actual elements but so changes their proportions as to produce a fundamentally distorted picture.

"Representative democracy," I recognize, is rife with dangers of corruption. The "representatives" can become powers in their own right, and the democracy eroded. They can, moreover, be servants of other powerful interests. But though the state is always at least partially "a source and product of social injustice," it is not always equally so. My correspondents condemn "the American Experiment" as a failure, citing the undeniable injustices of power in the US. I concur in many of their critiques. I know that, as one correspondent points out, the framers of the Constitution I praised were seeking a framework to serve their interests, and that subsequently power in the US has been used to help the most powerful few maintain and extend their domination over the many. But those who created the Constitution were not *only* serving themselves, they were also genuinely interested in constructing a just democracy. Consequently, power in the system they created is not *only* in the hands of the few, nor is it *only* used unjustly.

Abbey writes that "government serves the caprice of any person — philosopher or madman — who succeeds in seizing the levers of control." But government can have safety features built into it to prevent such seizure. Indeed, constitutional government in the US has for 200 years protected us — pretty well — from being subject to the caprice of madmen and criminals.

The workings of the American system are deeply flawed, but the differences between this system and the systems that are unadulterated manifestations of social injustice are as important as the differences between what we have and the ideal we can envision.

THE DANGERS OF REVOLUTIONARY UTOPIANISM

This leads to a fundamental difference: how we are to use our visions of an ideal world. On this crucial issue, both the right and the left make typical mistakes.

The error of the right is to regard the world as is as the best of all possible worlds. The right is so wedded to its "realism" that it entertains no image of an ideal world.

To the extent that conservative thought is truly based on principle, and not just dedicated to protecting those interests that are best served by the status quo, it understands but exaggerates the evils that must be contained by order. Exaggerating those evils, the right-wing ideologue is often unconcerned with the evils of the existing system.

Several of my correspondents see me as one of these. A few of them describe my thinking as being itself a manifestation of the evil power-systems. (Manes, for example, says I fail to break out of the universe of discourse created by "centralization.") I agree that our power systems do make us think of human life in ways that interfere with our ability to change the world. But lumping me with the apologists of power is a bum rap.

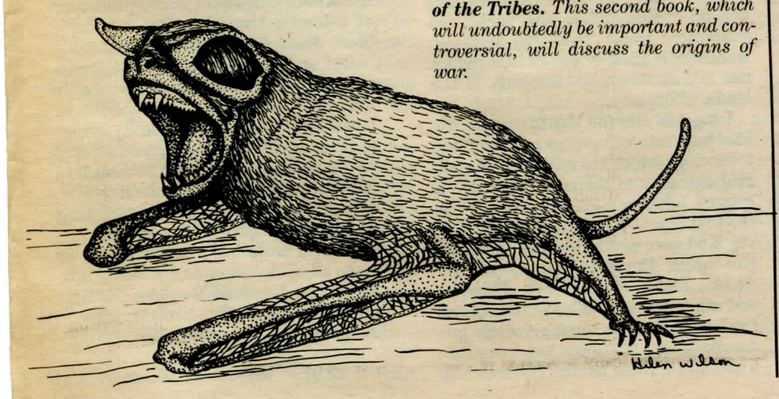
The Parable of the Tribes is a truly radical critique of civilization. And my work continues to be devoted to providing a deep critique of what makes us destructive and to seeking a path to a more humane civilization. My coming, during the formulation of *The Parable of the Tribes*, to see our dilemma in terms more tragic than those of the utopian revolutionary was not a cop out; it was working toward a balanced understanding.

If to my correspondents I seem to commit the error of the right, to me they seem to commit the error of the left. The error of the left has two related parts. The first is to condemn utterly whatever falls short of the ideal: whatever is tainted with evil is regarded as wholly evil. The second is to believe that if they can sweep away the world as it is, it will be replaced by the world as they see it in their ideal. The left often underestimates the multiplicity of factors that keep the world from realizing their ideal.

This error, as the history of revolutionary politics shows, is dangerous. A vision that damns indiscriminately all that is imperfect helps create hell on Earth. A policy that collapses the good but deeply flawed into the same file with the fundamentally evil helps create the conditions where evil thrives. If we recklessly sweep aside our flawed political structures, what fills the vacuum will not be the utopia for which we yearn but a still more tyrannical structure.

Wisdom requires a synthesis of the valid understandings of both left and right. We need the left's acute sensitivity to the injustices of the status quo, and the left's ceaseless struggle to set things right. But we also need the right's sense of caution. We need the understanding that some evils are necessary, and that rectifying even those evils that are unnecessary must be done carefully, lest we plunge from bad to worse.

Andrew Bard Schmookler is nearing completion of his sequel to ***The Parable of the Tribes.*** *This second book, which will undoubtedly be important and controversial, will discuss the origins of war.*



Letters (cont)

with us only slows us down. That's not to say that there isn't plenty for such people to do in the larger environmental movement (or that their involvement in EF! as a fellow-traveler or as a subscriber to this newspaper isn't welcome as long as they accept the rest of us for what we are and what we do and don't try to compromise us). But we are a very specific part of that larger movement. We do what we do best when we don't have to defend our use of a clenched green fist or monkeywrench as logos, when we can chant "Forests Yes, Freddies No!" without some liberal complaining that we're being "divisive" or some such rot. Besides, it is precisely that attitude of toughness, of no-compromise, of not nagging someone to join us that has attracted thousands of people to our banner without our having to spend hundreds of thousands of dollars in banal direct mail. Except for the Sea Shepherd Conservation Society (which is allied with us), we are the only tough, non-timid preservation group around. There is plenty of room for the timid in the environmental movement, but there has been no place for those who are tired of being timid until Earth First!. (Besides, Howard, I know that you are not timid. Your hardass approach on ORVs back when I worked for The Wilderness Society was a major inspiration to me to help start EF!.)— DF

Dear SFB,

I was amused to read Roger Featherstone and Nancy Morton's "Open Letter to the 87 Rendezvous Committee" following close behind articles on anarchy. It clearly defined the age old anarchists' paradox: how do you organize the anarchists' picnic? That simplistic argument lets anarchy collapse like a pumpkin left too long in the sun. I suppose there are anarchists like mountain men, religious hermits and a few Japanese soldiers left over from WWII hiding in Pacific jungles who really do their own thing; but the minute two people get together they start organizing and codifying. "I'll fetch the water, you gather the wood" or variations of this. One takes the lead and we're off to primitive government. We all love anarchy in the abstract because it allows us to roam freely in our minds. Then someone lets his dog eat our lunch, shit in our campsite, bark all night and disrupt our favorite workshop and suddenly we're not anarchists. How about a few anarchist mottoes or bumper stickers: "Anarchists Unite!," or "Organizing for Anarchy," or "We're United for Anarchy," or "Member Anarchist League." In a world of FIVE BILLION PEOPLE, AND WE ARE ADDING ALMOST TWO MILLION MORE PER WEEK, expect more oppression and less anarchy. At the California Rendezvous when I returned to my paid campsite at midnight some freeloading jerk from Oregon with a huge Winnebago, five kids and 300 pieces of lawn furniture had occupied my campsite. I had to sleep on the parking pad. He believed in anarchy.

I would add to Nancy's and Jim's first code. Each speaker, singer, poet, etc. should be given a time limit. At the California Rendezvous I felt some were too brief and others did not know when to stop.

—Tom Stoddard

Dear SFB,

We recently returned from an eight day backpack in the Grand Canyon. Other than the buzz of airplanes every two to three minutes from sunrise to sunset (and this is the off season!) the trip was great. Three weeks before our trip we sent a letter requesting a permit to leaflet at the Park's visitor center. We stated that the reason we wanted to leaflet was to educate Park visitors about the uranium mining, present and proposed, occurring around the area and we enclosed a copy of our leaflet. The permit was granted. Upon our arrival at the park we met with the head law enforcement ranger (at his request) for about ten minutes. He reviewed the conditions of the permit with us. In two hours, the two of us distributed over 100 leaflets and had encouraging discussions with many visitors. In addition to the leaflets, we had prepared two posters. One was a sign saying "WARNING: URANIUM MINING IN THE GRAND CANYON," and had radiation signs on it. We taped it to a garbage can between the visitor center doors. We were able to keep it up for 1 1/2 hours before a ranger asked us to remove it because, he said, it implied that the Park Service supported our actions. Our other poster was a four part article from a local newspaper about the uranium mining around the Canyon, mounted on poster board. Many people stopped to read the articles, which led to further discussion.

This type of action, though not as spectacular as throwing "uranium dust" (oatmeal) in front of the visitor center with TV stations present (which we were also a part of on Labor Weekend), is relatively easy to do and is effective as an educational tool with the general public. We strongly encourage EF!ers to do these types of actions whenever you travel through an area where an environmental issue is being fought.

—Kris Taylor & Les Sommerville

Dear EF!

I want to tell you what a great job you all did on the *Li'l Green Songbook*. It's tremendous, and every EF!er (at least) ought to have one. My only possible complaint is that it doesn't fit in my back pocket like the *Li'l Red Songbook* by the Wobblies. Ah, well. Say, how about an EF! musical sampler tape?

Earth First!
Dennis Fritzinger

Dear Earth Lovers,

I am not renewing my subscription to your periodical, and I think it only fair to say why. It is very clear to me that all of you love our planet very much. What is *not* clear is how many of you love your fellow man, and are not enjoying the better-than-them ego strokes you get when you feel morally superior to another human being. When you do this you are just as evil, as morally bankrupt, as they are, and I will have no part in that. Do your monkeywrenching, but do it with less smug superiority.

—Charles Swigart

Editor's note: But, but . . . we are superior to them! Have you ever seen Steve Symms or Cal Black or Anne Burford? —DF

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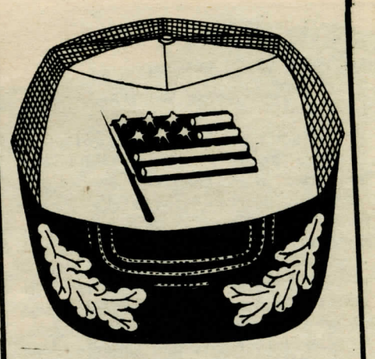

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Dear Brains,

The fine folks working to protect and restore the rainforests and western rangelands need to remember that some of us carnivores are reluctant to change our ways (the old mammoth hunters never died, they sent their genes on down the line).

We must be careful not to divide all us deep ecology types who have differing views on many important matters but who agree on the fundamental issues of healing this planet's living skin. We *do* want to divide the rainforest rapers from the family farmer in Iowa. We *must* divide the public rangeland cleargrazer from the private land beef producer in Idaho.

We should follow Denzel Ferguson's advice and get the beef labeled as to origin. We want the farmers on our side against the rainforest slashers and the welfare cowboys. Let's make damn sure that when we get the rainforest beef labled, we also get the subsidized western rangeland beef labeled.

Of course, in the mean time it doesn't hurt to remind people that cow fat clogs arteries, hormone and antibiotic residues zap your immune system, and that tax subsidies make it all possible.

Save a species today!
— Rimrock

Dear SFB,

I hope you'll publish this letter. Is there *any* Earth First!er in Stevens County, Washington? If so, get in touch with me!

—Bert Fischer, PO Box 550, Northport, WA 99157

Dear SFB,

At the 1987 annual meeting of the Society for Range Management in Boise, Idaho, there will be a two hour session (Feb. 9, at 2pm) on "Wilderness Land Management." The SRM's policy is essentially anti-wilderness, and in a recently published statement they said they preferred "multiple use" over wilderness. It is all too likely that the session will fill the ears of young range managers with anti-wilderness ideas. The arch-enemies of wilderness, Max Peterson and Senator James McClure will be speakers.

The annual meeting will be held at the Red Lion Motor Inn/Downtown, on the corner of Main and 22nd streets. The full meeting lasts from Feb. 8th through February 13th. At least 1,000 "range professionals" are expected to be present.

The range profession has a poor understanding on wilderness values and issues. EF! needs to make a presence to counter the anti-wilderness values and issues. Please pass this letter on to all EF!ers who are interested in taking action.

—Prairie Wolf

Managing The Wild Back Into The Wilderness

by George Wuerthner

I am a wilderness outlaw. I worry more about meeting a wilderness ranger than about encountering a grizzly bear or an avalanche. I avoid ranger stations. I seldom seek advice about an area I intend to explore. I almost never obtain wilderness permits or file travel itineraries. I frequently leave the trails. I camp in places most people avoid: mountain tops, passes, river gravel bars and thickets along creeks.

In today's highly managed wildernesses, I am a fugitive. I don't enjoy being one, but I cannot, in good conscience, abide by the rules that govern many designated wilderness areas. To me, these rules destroy the very essence of what constitutes wilderness.

Land management agencies are increasingly turning to direct management techniques such as permits, time limitations and itineraries, all of which run contrary to the freedom, self-determination and risk associated with genuinely wild places. Such regulation is analogous to channelizing a free-flowing river for use as a concrete irrigation canal. Traveling such "wilderness canals" may allow visitors to view the scenery, but the quality of the personal experience is diminished. Direct regulation eliminates the rapids, straightens the curves, smooths out the flow and destroys unpredictability and self-discovery associated with genuine wilderness travel.

I am not alone in my objections to heavy-handed control of individual freedom. In an article on mandatory wilderness permits, Behan called such action the beginning of a "police state wilderness." At least a small percentage of users do not bother to obtain the permits required in some wilderness areas. Lucas cautions that apparent visitor acceptance of a permit system may be a false indicator of success because some visitors, like myself, may avoid areas with restrictive regulations. However, the trend toward use of direct management techniques continues to gain acceptance.

Use of backcountry areas has increased rapidly during the past 20 years, while the actual physical amount of roadless, wild country has decreased. The number of float trips down the Colorado River through the Grand Canyon exemplifies the increased use problem. In 1952, only 19 people floated the Grand Canyon segment of the Colorado. By 1962, this number had increased to 372. Just ten years later, more than 16,000 people ran the Colorado.

Many agencies implemented highly restrictive wilderness use regulations to control the influx of wilderness users. For example, it is not legal to hike any California wilderness area without a permit. But those regulations are not limited to areas close to large population centers. Many Alaskan wilderness parks now require backcountry permits. Denali National Park not only requires permits but specifies where hikers can go and for how long.

Leitch wrote a vision of backpacking in the year 2078, in which wilderness reservations are required, visitor use is monitored by satellite, and potential users must pass a wilderness skills test before they are allowed to begin a backpack trip. The unfortunate aspect of Leitch's article is that many of his predictions are becoming reality. Reservations are already required in some national parks and wilderness areas. And individuals who want to climb Denali (Mt. McKinley) must submit to a check of equipment and experience level and pass other Park Service requirements before a permit is issued to climb the mountain.

The use of designated campsites and other direct management techniques is popular among agencies because they work. They definitely influence the amount and location of use. Nevertheless, I believe they pose a genuine threat to the underlying philosophical essence of wilderness. Wilderness is more than a scenic place to hike. Limiting it to this role degrades wilderness from the truly challenging and self-exploratory experience it should be. McAvoy and Dustin suggest that wilderness users have an essential *right* to the chance of risk or danger. Self-direction and personal responsibility are also underlying philosophical elements of wilderness.

Photo by Dave Foreman.

Bob Marshall, one of the early creators of the wilderness ideal, wrote, "As long as we prize individuality and competence, it is imperative to provide the opportunity for complete self-sufficiency." Another early wilderness supporter, Aldo Leopold, eloquently expressed this same philosophy in an essay about canoeing on Wisconsin's Flambeau River:

The elemental simplicities of wilderness travel were thrills not only because of their novelty, but because they represented complete freedom to make mistakes. The wilderness gave them their first taste of those rewards and penalties for wise and foolish acts which every woodsman faces daily, but against which civilization has built a thousand buffers.

The problem remains how to preserve these philosophical elements of wilderness. To do so, I believe we must analyze those factors that contributed to the dramatic increase in wilderness use and then determine which can be altered to better preserve the actual wildness of these areas. Factors often cited include a heightened awareness of the environment, rising personal affluence and time for recreation and an interest in our wilderness heritage. Although these may partially explain the increase in wilderness use, technological innovations have probably brought about much of the increase because they facilitate access.

Technology can be defined as a road that allows access to a remote valley or a bridge over a formerly inaccessible river. Other less broadly defined terms such as freeze-dried food and nylon tents have made wilderness travel easier and more accessible to more and more people. Generally, this has been a positive trend. Wilderness needs support and people are more likely to support a new park or fight to keep a roadless area undeveloped if they are familiar with it.

Nevertheless, technology has modified or made trivial the land's natural barriers, which used to limit human travel and impact. Roads and trails have diminished what used to be perceived as great distances. Because of guns and traps, people often no longer avoid areas inhabited by dangerous wildlife such as grizzly bears. Guide books, signs and topography maps have made getting lost unlikely. Even when individuals are injured or lose their way, some government agency will usually rescue them — thus protecting them from themselves.

"Development" of the Colorado River again provides an example of a wilderness management problem directly related to increased accessibility. In 1869, John Wesley Powell floated a wooden dory down the river. He was the first person to explore the deep canyons of the lower river where it flows through present-day Grand Canyon National Park. The Colorado's giant rapids severely tested Powell and his men, but with luck, skill and determination, they got through. For the next half century, few duplicated Powell's feat. The rapids protected the canyon.

Shortly after World War Two, rubber rafts came into common use. Army surplus rafts were ideal river crafts: Flexible, virtually unsinkable and very forgiving of someone with limited river running skills, rafts gave even relatively inexperienced people a good chance of surviving a river trip. Even the huge rapids of the Colorado could no longer discourage human use. In essence, the rubber rafts made rapids smaller, safer and hence predictable. More and more people began to float the river, and literally thousands now run it each year. Beaches became garbage dumps, human waste became a smelly problem in the more popular campsites, and too many people took away a measure of the adventure.

Technology has made the running of the Colorado little more than an outdoor roller coaster ride. Rafters hold onto the bucking raft through the fast water, then frequently get drunk as an outboard motor speeds them through the "boring" quiet sections toward the next set of rapids. The Colorado is now less a sacred, wild place than an outdoor version of Disneyland. Floating the river no longer requires skill, determination or real desire.

In response to growing use of the river, the Park Service began a permit system to limit all river use to 15,000 people a year. Permits work. They limit use on rivers and in the parks and wilderness areas where they are used. But there is another way to both reduce use and maintain the integrity of the land's wildness.

I suggest that the way to manage the wild back into wilderness is to limit the technology which has mitigated the natural elements of the land that made it rugged, inhospitable and inaccessible in the first place. With limited technology, the land once again becomes the selective agent. Rugged topography, giant rapids, harsh climate, vast distances and other characteristics of the natural landscape can be thought of as predators. Like a wolf pack helps regulate a deer herd, these natural features help regulate human use.

Roads that provide access to wild country also help overcome any sense of distance and difficulty. Trails that cut through dense vegetation enhance speed of travel and eliminate another potential check on human numbers. But if we pull out a bridge, some people may choose to turn back rather than ford a stream. If we close an access road, fewer people might choose to walk the extra miles to a particular destination. Ultimately, each wilderness traveler would have to decide whether the eventual destination is worth the effort. In a sense, each person would then earn the degree of solitude and adventure they desire.

The technology to be limited would depend on both the nature of the land itself and an evaluation of management goals. In the case of the Colorado, prohibition of rubber rafts would decrease use of the river and increase the quality of the wilderness experience for those people with enough skill and determination to run the Colorado in kayaks or wooden dories. Human skill and motivation would be substitutes for the technology that overcomes such limitations. The river becomes the regulatory agent.

I propose limiting technology to forms that existed 200 years ago. By using this criteria, we preserve primitive skills and primitive landscapes. Thus, airplanes, snowmobiles, rubber rafts, mountain bikes and outboard motors may be prohibited, while modern equivalents of ancient technology would be acceptable. These could include canoes, kayaks, dogsleds, skis, backpacks and tents. Modern materials such as nylon, fiberglass and aluminum could be allowed in construction of these tools because their basic design — and hence the skill needed to use them — would remain the same.

Such limitations would no doubt bring forth howls of protest from rafters, cyclists, hikers and people accustomed to flying into remote wilderness areas in Alaska and the lower 48 states. It would discriminate against some present wilderness users. But wilderness does not exist merely for the sake of human recreational use. It serves a philosophical and psychological use. It is part of what author Wallace Stegner eloquently called the "geography of hope." The very idea that there are rivers with rapids so huge that few people, without the help of special technology, will be able to run them is important. Just as helicopter flights to Mt. Everest's summit would destroy some sense of human accomplishment, the use of rafts dims the adventure and skill to run that river in a kayak or dory. But I would gain in knowing that the Colorado is still a wild place where few people venture.

The very act of creating designated wilderness discriminates against some people. Those who feel they can experience a wild place only from a car or motorcycle are already legally prohibited from wilderness areas. Wilderness designation also already limits some forms of technology, and the limitation or prohibition of rafts, airplanes and other technological innovations is merely an extension of the principle.

Technological limitations are needed only where the goal is restriction of visitor use. Thus, it would be foolish to completely prohibit rubber rafts. Rafts are appropriate on streams where overuse is not a problem or where protection of wilderness values is not a priority. Most rivers fit into these categories.

But at least some of our wilderness areas should remain a challenge to even the most seasoned and experienced travelers. These areas would be similar to ski areas where some slopes are rated for experts only. It would be foolish to bulldoze a mountain to make it gentle, safe and accessible to all skiers; by doing so, we lose the quality of the summit.

We will be losing a great deal if we make all wilderness equally available to all people. Reinhold Messner, the first person to climb Mt. Everest without oxygen tanks, exemplifies this attitude:

I want to experience the mountain

as it is, and truly understand how my own body and psyche relate to its natural forces. By using an artificial oxygen supply, I feel I would no longer be climbing the mountain towering over me. I would simply be bringing its summit down to me.

My prescription will not work in every wilderness area. Many designated wilderness areas are simply too small to limit use, even if access and travel were made more difficult. Some types of topography, such as the narrow canyons in the Southwest, funnel use into a very small area. Permits and designated campsites may be the only reasonable alternatives in such places. But they should be the *last* alternative. In many areas, impact and overuse are limited to specific sites. Managers could then use permits for those sites, rather than implementing a permit system for the entire park or wilderness area.

But even use of such "sacrifice" areas could be discouraged by eliminating trails, bridges, signs and guidebooks. Dangerous wildlife species such as wolves and bears could then be reintroduced into areas where they once freely roamed. Such policies could reduce human use and heighten the quality of the experience for those who chose to explore these areas.

Another minor benefit of letting the land select who can or cannot experience a particular wilderness is the reduced administrative cost. A recently implemented backcountry use plan for the Grand Canyon requires computerized reservations and a $10 fee to cover the costs of the permit system. As more wilderness managers opt for computer-controlled reservations and lotteries, we can expect more and higher administrative fees. In addition, if rangers are freed from the ever-increasing amount of time needed for paperwork, they can spend more time in the field, educating users instead of regulating them.

There are precedents for technological restrictions in other forms of outdoor recreation. Heavy fishing pressure on some rivers has decreased the size of fish and the quality of the fishing experience. One management technique used to improve the quality of the experience and reduce fishing pressure is to restrict an area to flyfishing only. Fewer people have the desire or skill to flyfish, thus decreasing fishing pressure and improving the quality of the experience for those who do. This is an alternative to a permit system with a quota limitation.

I believe we can recreate a dwindling resource which is every bit as endangered as the black-footed ferret or the California condor — the resource of wildness. In the end we would gain greater self-determination, self-discovery and the satisfaction of knowing that there are still areas and experiences that challenge the highest levels of human skill and courage. We begin by managing the wild back into wilderness.

George Wuerthner, a regular writer for our paper, originally published this article in ***Western Wildlands: A Natural Resource Journal*** *published by the University of Montana School of Forestry.*

Prescribed Fire or Natural Fire?

by Ned Fritz

Editor's note: The following article by Ned Fritz was received in response to the pro-prescribed burning articles in our last issue. Of course, entirely different fire regimes may be involved in the California Sierra and East Texas.

We need long-term scientific comparisons between lightning-burned preserves and prescription-burned forests.

The issues regarding prescribed burns in natural forest preserves are: what types of forest to burn, and how often to burn them.

The objective of preserves is to maintain examples of a diversity of evolving gene pools, free of human interference (with profound benefits to humans). Where humans have already disrupted natural fire regimes, we need to know what the forest community would have been like in the absence of such disruption. For example, we need to know that even more important than Longleaf Pines are all the other fire-adapted species which grow beneath them, many of which are vital to the long-range survival of the pines. In brief, we need complete long-range scientific comparisons of lightning burnt areas with control burned areas. No scientist has made such a study. I suggest that this window be opened.

The replicate areas must be large enough for lightning fires to spread as far as they did before humans constructed roads and made other openings. Today, the only suitable forests in the US that large are in the National Forests — particularly in Wildernesses — and in National Parks. I suggest the use of our five East Texas Wildernesses and the Big Thicket National Preserve to serve as the lightning-burned replicates in such studies. We do not need to use official Wildernesses and Preserves for the prescribed-burn side of our comparisons. For that purpose there are plenty of other areas where foresters are prescribing burns.

The insults of prescribed burns to a natural community are their unnatural seasonality, height, and frequency.

Scientists have found that burning in winter, a standard forestry practice, changes the composition of the grasses, flowering forbs and insects which associate with them. In contrast, lightning fires come mainly in late summer. The pre-human natural community evolved to best be able to survive fires which occurred in late summer.

Lightning fires may have burned each precise spot in a forest less often than prescribed burns because lightning may have started fewer fires and these fires may have skipped more spots. A plant species which has adapted to an average of one fire per 20 years may not compete as well when humans change that regime to once every three to five years, the usual pattern of prescribed burns. We need comparative studies to ascertain the facts.

The National Park Service has burned more than 5000 acres of Big Thicket National Preserve (BTNP), including 2000 acres of predominantly Upper Slope Pine Oak forest in Big Sandy Unit. Lightning fires seldom burn deeply into that forest type.

There is no scientific documentation of the frequency of lightning fires in this or comparable areas before human advent or even before settlement. The burning should not be repeated until documentation is obtained.

One of many additional reasons to stop the prescribed burning in Upper Slope Pine Oak and in downhill, wetter forest types is that frequently repeated burning of this forest type in Sam Houston National Forest from 20 to 70 miles west has been followed by an extremely high Southern Pine Beetle (SPD) infestation.

In the Four Notch Further Planning Area and Little Lake Creek Wilderness Area, where the Forest Service had prescribe-burned on a three to five year frequency for decades, the SPD epidemic of 1983-5 was worse than in other areas of East Texas. Prescribed burns favor fire-resistant species. They generally favor pines over hardwoods. The burning had been done with a purpose of hardwood control, and had resulted in high density Shortleaf and Loblolly Pine stands. The SPD ravaged these stands, indicating that the burning may have resulted in a unnatural density of pines that was too heavy for the remaining ecosystem at those sites to sustain.

As long as the Park Service persists in burning such forest in BTNP without documentation as to natural fire frequency, it will be endangering the natural balance, and jeopardizing some of the remaining potential examples of that natural balance. Many private timber companies are prescribe-burning their Upper Slope Oak stands. It is not necessary to burn BTNP to observe the results of such burning. BTNP should be left to lightning fires, so as to provide replicate areas for comparison to burned areas elsewhere.

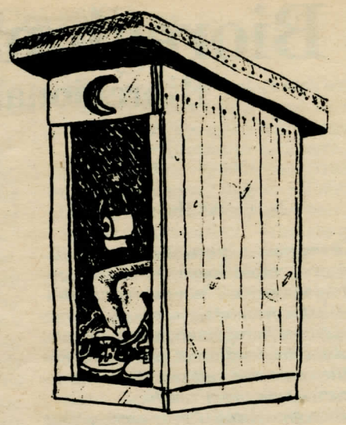
The US Forest Service advises us that in ten years there have been only 32 lightning fires on the more than 600,000 acres of National Forests in Texas (which are all near BTNP). BTNP has 84,000 acres. Thus, this is equivalent to less than one fire every two years in the entire BTNP. Most such fires cover only a few acres. In the absence of BTNP figures, we can project that only a tiny portion of BTNP was burned by lightning each year before humans arrived. Conversely, any particular acre would burn only once every century or more. Even if the average fire burned as much as 1000 acres before roads and other human obstacles, each acre of BTNP would have burned an average of once every 200 years, nothing like the BTNP prescribed rate of burning each acre of certain major forest types every three years.

Ned Fritz is president of the Texas Committee on Natural Resources and the author of ***Sterile Forest.***

View from the Outhouse

Thirty Years of Malling

by Robert Streeter



It happened 30 years ago on the outskirts of Minneapolis, probably in an old corn field or wetland. Unknown to the residents of Edina, Minnesota, the seeds of cultural revolution were planted in their typical 1950s suburb. After three years of planning and building, Southdale Center was born in 1956, America's first fully enclosed shopping mall.

The mall was architect Victor Gruen's response to Minnesota's frigid winters and hot summers. Now consumers could stroll through two levels of shopping paradise in 72 degree comfort, soothed by the easy listening of Muzac and safe from whatever weather Minnesota had to offer. And where else in Edina, or anywhere in America, could consumers sample 14 different shoe stores on a rainy day and never get their feet wet? Shoppers came by the thousands.

Since that time, regional shopping centers (enclosed and unenclosed) have spread across this country like a wild prairie fire, fueled by the wind of bustling, titillated consumers. We now have close to 30,000 shopping centers in America, built at the rate of 1000 per year, with a few thousand of them fashioned after the fully enclosed concept of Southdale Center. No more trudging through the slush-filled sidewalks of Main Street on a cold New England night, or the blazing heat of an Alabama August. Malls are everywhere, on this their 30th anniversary of existence.

Should we celebrate? I think not. Social and environmental costs have been enormous.

Thousands of downtown merchants have been devastated in the last 30 years. When a new mall springs up from a corn field on the fringe of several towns, its allure of climate control and shopping variety (including eating and entertainment) attract Main Street cars like a magnet. Downtown business is never the same, and the collection of local merchants just can't respond or function as efficiently as the mall's single management. No legal violation of any kind is committed by the mall in its taking of Main Street business, but the crime of several thousand malls across America is simply the squelching of local culture and the formation of a homogenized, impersonal national culture. Consumers all across this land are shopping in structures that look, sound, and smell alike, and sell exactly the same items produced by some of Wall Street's biggest names.

It is a crime against diversity, against the unique local flavor so many towns once had. The guilty are insensitive developers and retailers whose only measure of success is profit, and the almighty consumers in search of comfort, convenience, and an ever increasing standard of living at any cost, including the identity of their own towns.

The environmental costs of 30 years of malling are more blatant. Several thousand malls translates into several hundred thousand acres of permanently paved farmland, wetland and forest, forever removed from participating in the local economy, whether it's food production, flood control or recreation. Precious natural resources which allow local self-sufficiency are destroyed, and replaced by a collection of retail chains without local goods, and more importantly, without local interest or control. Developers and management firms from faraway cities cannot take local interests to heart. They judge a meadow or a forest by its bottom line. One rather clever developer recently proposed to fill a wetland in Attleboro, Massachusetts, put a mall on it, and construct a new wetland a few miles away. Fortunately, the EPA realized the arrogance of such a proposal.

After 30 years of malling, America is a changed and nearly converted culture. But for those who lament the loss of local control, natural resources, and a thriving local culture, there are still a handful of Main Street merchants who will not be malled. These are the ones who deserve our patronage on cold December nights, for it is there on the now quiet sidewalks that we truly know where in America we are, and where we have come from.

Bioregionalism and Earth First!

Bioregionalism for the Sonoran/High Desert and Everywhere Else

by David Haenke

Bioregion. A life region. A geographical area whose rough boundaries are set by nature (not humankind), distinguishable from other areas by characteristics of flora, fauna, water, climate, rocks, soils, landforms, and the human settlements and cultures these characteristics have given rise to.

Bioregionalism. An awareness that bioregions are whole bio-systems comprised of sets of diverse, integrated, natural sub-systems, and run by ecological laws and principles. Bioregionalism recognizes that humans, as one species among many, must work in cooperation with these laws if there is to be a sustainable future. The ecological laws and principles form the basis for the design of all long-term human systems including economic, technological, agricultural, and political systems.

(Warning: The author's writing is strongly influenced by Dr. Bonner.)

On Earth Day, in Seattle, back in April of this year I heard Dave Foreman do another fine rave on behalf of this wondrous planet and the trees thereon. One thing he said made me particularly glad. He said, "Earth First! is the militia of the bioregional movement."

This suggests to me that one of the leading voices in radical deep ecological environmental defense has the wisdom to see his work of defending the natural world as existing within a larger context. I believe this is instructive for everyone in the environmental and peace movements, and all the other principled efforts to deal with the multiple crises facing us.

The human species is not only in desperate need of a new context beyond particular issues (no matter how burning), but also a context greater than the present anthropocentric context — now terminally self-obsessed. We need a new, completely inclusive, ecologically-based context and a new vision — where we begin to see, think, and act from the Earth's point of view. Without this, humans will be kicked off the planet, carrying a good portion of the rest of Earth's species with them. I believe that most everyone who thinks deeply and with concern for anything other than themselves will come to the ecological synthesis eventually. I see a great convergence happening around ecology, from every direction.

The context and the vision which can save humanity by putting us back into a cooperative relationship with the natural world is the most ancient way of human life on Earth with a new name, 'bioregionalism.'

'Bioregionalism' is an awkward anglo/greek/latin neo-logism which attempts to name something really beyond naming. The movement itself is infant, a child of the most ancient and durable ways of the lives of all indigenous peoples, of the "perennial wisdom." It is an *adaption* of these ways to the present ecological state of bioregions, so degraded under the withering hand of industrial "civilization." Bioregionalism is *remembering* not invention. 'Bioregionalism' is a name for something much greater than what it presently is. It has hardly even begun to outline its potentialities.

The old ways of which bioregionalism is the newest translation come out of patterns in nature older than our species. Bioregionalism attempts to translate the ancient greenprints of the laws of Earth — Earth's ecological laws and principles — into human language, program, platform, values, and practice. This, for the reformation of virtually every human system.

Politics, law, governance. These things are intertwined with one another and with human life. There is a greater law and a greater governance beyond, above, and below us. Earth has divided herself into bioregions, whether we are presently able to recognize their boundaries or not. The boundaries are biopolitical because all life within bioregions is governed by the law of Earth. Gaia is one living conscious organism — conscious with mountain and continent drifting thoughts slow and deep beyond anything we can comprehend. And Earth has spirit. The spirit of Earth is Earth. Earth governs herself and us. Self-governing, self-regulating, self-replicating, self-healing, in all her ecosystem parts, and in the whole, just as are human bodies. She has given us all we need to heal ourselves in our individual and collective body and spirit, and to heal the alien damage we have done. We can obey her law and use it to heal, or Earth will heal herself *of* us.

At the same time that Earth's bioregional laws and principles affect how we conduct ourselves (ecological law as written or unwritten civil law), they are also the templates for the design and re-design of physical systems, of human societies. Cities, towns, houses, agricultures, economies, governments, and transport must be designed or re-designed according to ecological principles. This is both so that they won't harm nature, and so they will function most effectively. Herein lies the power of the ecological templates, the greenprints.

All around North America/Turtle Island, bioregional congresses, councils, and groups are sprouting. Some thrive, some fade back into the matrix. A new species trying to grow out of our landfill society.

The most persistent and consistently inspiring come out of the Shasta Bioregion, San Francisco Bay Area: Planet Drum Foundation, with Peter Berg in front, for the past ten years has been translating the bioregional vision into brilliant human language, celebrations, and seed-forms for a new culture, spreading the world around the planet through their journal *Raise the Stakes* and other publications. Planet Drum's latest initiative is called "Green City," an effort to begin to change San Francisco into an ecological city. (Planet Drum, Box 31251, SF, CA 94131)

OACC, the Ozark Area Community Congress ("OAK" — oaks are the great trees of the Ozarks, and our guides), has been convening yearly since 1980. The Congress meets as an informal bioregional legislature for the Ozarks, its representatives coming from all sectors of ecological work. Operating through consensus, OAK has come up with the OACC Resolutions, a bioregional program/platform, and a kind of green constitution of the Ozarks, perhaps the first such ecopolitical document in North America. (OACC, 322 W Watson St, Fayetteville, AR 72701.)

The green energy generated by OAK has drawn people from all over America to its yearly Congresses, and inspired the formation of at least 15 other congresses and councils. To gather this energy, I began in 1981 to coordinate, out of OAK, the organizing effort for the first North American Bioregional Congress — NABC I. To do this work, The Bioregional Project (of New Life Farm, Inc.) was formed in 1982. The Bioregional Project has been the center for NABC organizing, and is NABC's address and information clearinghouse. NABC I convened in May, 1984, and NABC II in August of this year. Both of these congresses were amazing combinations of ecological community life; spontaneous music, ritual, and culture; potent discussion, debate, and consensual democratic process in making resolutions and group statements; ecstatic communion with Earth. The *Proceedings* of both congresses reflect the first necessary steps toward continental consensus on the values, culture, practices, and program/platform for a green society. (NABC I & II *Proceedings* and information about bioregionalism and groups in your area are available from The Bioregional Project, Box 3, Brixey, Mozarks 65618; 417-679-4773. For information requests, please include a donation, or at least SASE or stamps. *NABC I Proceedings* are $6.50; *NABC II Proceedings* are in preparation, orders taken at $10 per copy. Make checks out to The Bioregional Project.)

Below is an outline of some of the main elements of the bioregional context/program/platform. The word 'ecological' is repeated for effect. We can't say it or live it too much.

Ecological economics/business = homegrown economics, economic self-reliance; regenerative economics, steady state or responsible-growth economics (some sectors shrink, others expand); locally-owned, human scale, privately or cooperatively-owned enterprises; buy local; local/regional trade and currency systems; import replacement; ecologically and socially responsible investment (interim, damage-lessening step: no investment or interest income is ultimately ecologically defensible); conserver society, instead of consumer; when you buy, you vote.

Ecological technology = appropriate or intermediate scale technology.

Ecological energy = solar and efficient renewables; intense conservation; use of fossil capital only at most efficient levels and with ferocious pollution control.

Ecological agriculture = organic; permaculture; regenerative agriculture; agro-silviculture/tree crops; direct local and regional marketing; diversified small and family farms, locally owned and operated; no-chemical, except integrated pest management where needed.

Ecological forestry = much more wilderness for the sake of wilderness, and genetic and spiritual reserve; selective, sustained yield, uneven-age cut, leaving abundant old growth, seed, and nurse trees; only locally owned and operated felling and milling operations; no "conversion" of hardwoods to conifers; end cuts on steep slopes; no clearcuts or monster equipment; more horse logging; massive diversified species reforestation; Forest Service, BLM re-educated; end forest road-building for private logging operations; end deficit cuts; break up corporate land holdings; public education on reduced consumption of forest products; recycling and substitution for forest products; end clearing for cattle, end importation of rainforest beef; no more chemical-saturated supertree operations.

Ecological health = holistic; preventive; local; paramedical; locally grown organic herbal remedies and food; clean air and water; healthy soil; appropriate med-tech; de-monetized; maintain health of whole ecosystem as basis for human health.

Ecological education = ecology as basis for teaching and integrating all curriculum; small local and neighborhood schools; community control; learning at individual pace according individual interests; include gardening or farming, marketable crafts, tree planting and eco-forestry, conservation; cooperation emphasized, competition de-emphasized; home schooling.

Ecological religion = spirituality as "earthality" (Thomas Berry); to honor, heal and protect Earth as central aspect of all religious persuasions; nature as sacrament, scripture, and spiritual teacher; recognition and protection of sacred places; ritual and ceremony derived from nature of home region (*Good Wild Sacred* — Gary Snyder); recognition of Earth as spiritual being, body of Christ or embodiment of Christos prior to and coterminous with further forms of incarnation, Buddha-field, avatar, or mother of avatars, Great Spirit, Wakan Taka; prime wellspring and vessel of Holy Spirit, Tao, Bodhichitta, Orenda, Chi, Ki; trees and other Earth beings as religious teachers; God, Goddess.

Ecological land tenure = re-recognition of the tradition of "the commons" as a way of holding community land and protecting natural areas; community cooperative land trusts under ecological covenants; consensus on base-line ecological alteration or damage permitted under private property rights; maintaining ecological integrity as basis of all public, governmental land holding policy.

Ecological communications/media = locally owned and operated media, cooperatively confederated if trans-bioregional; the local bioregion and the natural world and its healing and defense as central themes; media ecologically conversant.

Ecological politics/government/law = green politics, green movement; local and regional green parties; decentralization; post-patriarchal; democratic decision-making; town meetings; decisions made at most local level possible; confederation for trans-regionally necessary government (present nations = out-of-control corporations); ecological law into civil law; representation in political and judicial bodies for the rights of non-human entities; non-violence; global responsibility; planetary alliances between green parties and governments; ecological/green politico-economics is not: "left," "right," "liberal," "conservative," "socialist," "libertarian" (or "propertarian," to quote Murray Bookchin, as in private property first), or "anarchist" — all of which philosophies need composting or if overly contaminated, radioactive-style burial.

Ecological transportation = old railroad and new light rail, trolley; personal auto phased out; highways and parking lots backs into farm and forest; bicycle, walk, run, amble, hang glide.

Ecological culture and arts = new forms from the home place, from listening to and observing nature; celebrate local heritage, including (appropriately) native peoples.

Ecological social justice = defense of sovereignty, land, rights, and treaty rights of native peoples; suitable land available for farming under ecological covenant for those who need it; making available to those who want them the tools for physical and social empowerment and individual, family, home, neighborhood economic and political self-reliance; equal rights and privileges to all people when not in vio-

Voices for the Wilderness

by Fraser Lang

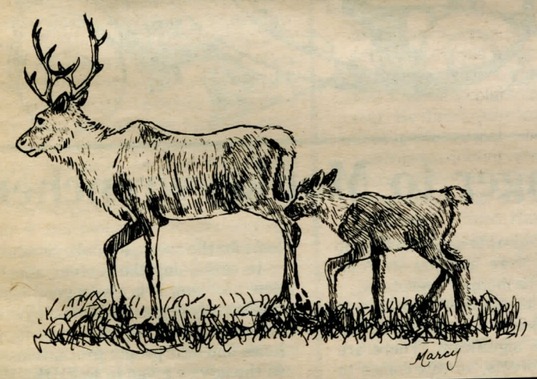
The lush coniferous forests of British Columbia, bordered on the east by the Rocky Mountains, and stretching from the Puget Sound to nearly the Arctic Circle, are one of the world's last great wilderness regions. This treasure is now being destroyed by the most technologically advanced and powerful logging industry on Earth. The scale of logging in BC today makes Oregon of the 1950s look like an appropriate technology demonstration.

The logging industry, composed mostly of American-owned corporations, faces potent opposition. BC is the stage of a lively Green movement of environmental, peace, feminist, and reinhabitory groups and the first Green party formed outside of Europe. Dovetailing with the Green movement is a rising Native self-government movement, which sees in wilderness a chance of preserving Natives' traditional cultures. In three important wilderness struggles — Meares Island, the South Moresby archipelago, and the Stein Valley — Natives and Greens have joined to stop the industrial advance. The situation reached a climax last fall when 84 Haida elders were arrested for blocking a logging road on South Moresby. In a moving non-violent civil disobedience demonstration they captured the hearts of the nation. As international support flooded in and the situation looked increasingly volatile, the provincial government placed a moratorium on logging in these wilderness areas. They also called for the formation of a Wilderness Advisory Committee to study 24 wilderness areas and parks in BC, and to report to the provincial cabinet. This is the context in which the "Voices for the Wilderness" was presented, amid TV cameras and lawyers, as the 12 person Advisory Committee came to Lytton to hear submissions on the Stein Valley wilderness, the last major unlogged valley in southern British Columbia.

The Stein Valley stretches from the Fraser River in the dry interior plateau westward into the coastal mountains. It represents an entire ecosystem, with tremendous biological diversity — from desert sage and cactus at the river mouth, to lupines and Whitebark Pine on alpine lakes at the top end. Throughout the day pleas were made to the Advisory Committee to save this natural heritage so that future generations may see the world as it was. The "Voices for the Wilderness" took the position that not only human needs should be considered in the Stein; we must recognize the rights of the original inhabitants and their ancient claim to the valley. With animal masks, drums and chanting, the voices of the wilderness once again rang out wild, strong and free. The following is part of the poem presented at the hearing, adapted so that it represents voices for all wilderness, not only the Stein.

Voices for the Wilderness

We are the voices of the wilderness.
We are those who have been since the beginning of time.
We are those who walked these lands
before the tread of people was ever heard, before your kind was thought of.
We are the original inhabitants
the creatures to whom this valley is home.
We are the voices of the wilderness,
our voices were once strong and rang out in every
corner of this land; the cry of coyote, wolverine, cougar;
the shriek of eagle and hawk, owl and raven; the bleating
of mountain goat and sheep.
These are the voices of the wilderness, once strong, but now weak.
They murmur softly beneath the concrete and the highways,
beneath the plowed fields and towns,
beneath the flooded valleys and in the clearcut forests.
Their voices still speak, softly, and in your own heart too
if you would stop to listen; for you also were of the wild,
not so long ago.
We speak for those who cannot speak,
those whose voices are subtle and soft, whose voices are easily lost.
We speak for those whose tongues are ancient and speak of the earth itself.
We are the voices of the wilderness and we speak for that which
has always been: we speak for the natural order of things.
And we say; leave this valley to us; leave this valley wild.
We are the voices for the wilderness and we speak for the good.
We are the voices for the wilderness and we speak for the wild.
We are the voices for the wilderness and we speak for the sacred.



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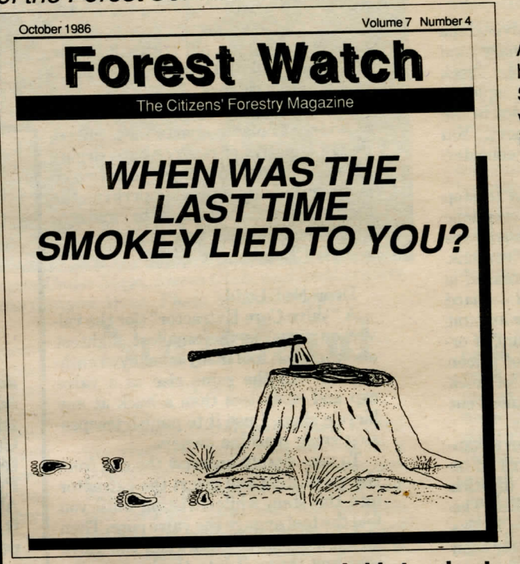

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lation of the rights of other people or other species and entities in the environment.

Ecological environmental protection = deep ecology; Earth First!; wholesale structural change in politico-economic systems responsible for environmental destruction; constructive alternatives to damaging practices; huge increase in wilderness lands; stricter controls for all pollutants, zero discharge into water; protection of life and habitat for all endangered species; massive environmental cleanup everywhere.

Ecological peace = anti-nuclear power and weapons; environmental defense; civilian defense; seeing warfare as also warfare of humans against Earth; seeing industrialism and unlimited growth economics (whether capitalist or socialist) as integral parts of militarism; willingness to subsume agenda and resources under context/program/platform for structural reformation of the whole society as a prerequisite for real peace (as peace and ecological movements did with the Greens in West Germany to empower a true alternative).

Everything in this platform is already being done in some form, by millions of people, thousands of organizations, all over Earth. I believe if people really understood what this meant to them and their children, the bioregional green constituency would number more than 20 million in the US alone.

You may notice that I didn't talk much about bad stuff. Along with our necessary defense and opposition, it's time to spend a lot more time relentlessly advocating and practicing positive ecological alternatives.

It probably will take a long time for the bioregional vision to be significantly realized anywhere, perhaps 500 years. Yet every bit that comes into being gives Earth some relief. There needs to be a vision of the ecologically harmonious, abundant natural region to move toward. Most everything we do to get there will help us and all the other life.

At present I am working for the winter in Bisbee, Arizona, for the Threshold International Center for Environmental Renewal. (W.T. Anderson describes a bioregionalist as one who runs around all over the world telling people to stay home.)

In talking with people over the last few months, I have found that in the Sonoran/High Desert bioregion [the Sonoran Desert, and the Chihuahuan Desert and Sierra Madrean region of southeast Arizona and northern Sonora] there is considerable interest and need for holding a bioregional congress or gathering. There is an extraordinary amount of good ecological work taking place here which could be brought together in the Sonoran/High Desert context. At the same time, the whole ecology of this fragile desert is under human attack from development: mining and copper smelting; urbanization (Tucson and Phoenix metastasizing lustfully toward each other); chemical corporate agriculturization; special interest socialism water projects; and the whole sorry story of "progress." This is happening on both sides of the Mexican/US "border" (bioregionalists often use quotes to ironically designate the imaginary geopolitical boundaries of imaginary geopolitical entities). A preliminary meeting will be held on January 18 (7:30 PM, Friends Meeting Place, 739 E 5th, Tucson) to discuss such a gathering. If interested, contact John Davis of EF! in Tucson; or me, David Haenke, c/o Threshold, Drawer CU, Bisbee, 85603. I will be working for this congress under the auspices of Threshold's Sonoran/High Desert Project, along with my work as Bioregional Project coordinator.

Living here in Bisbee, and the High Desert, one thing in particular I can't understand is water use. Water is scarce in the desert, right? But in Phoenix, Tucson, Sierra Vista, Bisbee and elsewhere if you listen closely you hear the absurd sound of thousands of seven gallon flush toilets going off; sucking away astounding quantities of once drinkable water with a few ounces of urine or potentially soil-building organic matter polluting it; down hundreds of millions of dollars worth of over-priced public works boondoggle sewer pipe; to half-hearted "treatment" by some high-tech, energy-guzzling sewer plant; or just running out on the ground somewhere, or into a "primary treatment" lagoon to sit for a spell. It's crazy enough in the watery Midwest. Bisbee's sewage runs out down by the border at Naco, a short distance from the city's water source, possibly giving recycling a new meaning (like Fayetteville, Arkansas, which is clever enough to use Beaver Lake as both its sewage dump/megatoilet and water source). Since humans can be trained to like such things as beer and cigarettes, why not manure tea? With a necessary dash of chlorine, it makes quite a cocktail. What's going on here? Maybe we'll get together in this here bioregion and try to find out.

David Haenke is perhaps the only full-time bioregional organizer east of the Pacific states.

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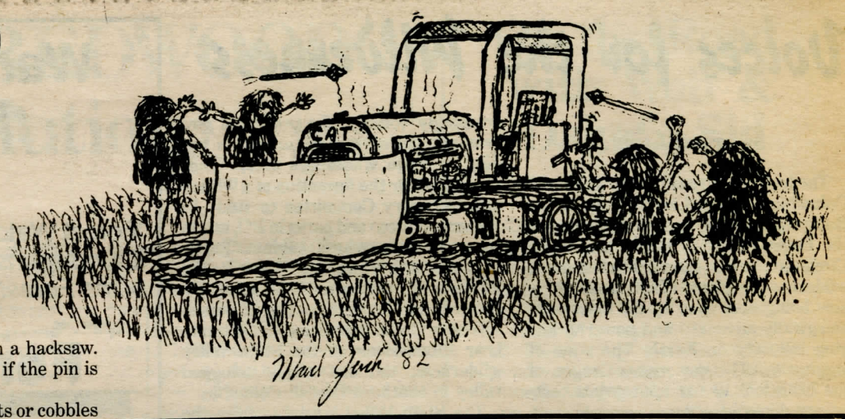
DEAR NED LUDD

DEAR NED LUDD is a regular feature in *Earth First!* for discussion of creative means of effective defense against the forces of industrial totalitarianism. Neither the Earth First! movement nor the staff of *Earth First!* necessarily encourage anyone to do any of the things discussed in DEAR NED LUDD.



Ask Ned Ludd

Dear Ned Ludd,

In the Samhain issue, you advised the "Happy Picnicker" to use ordinary sand instead of fine abrasives (i.e., "rock polishing grit," obtainable at lapidary supply houses) as a contaminant in the oil system of heavy machinery. You based your advice on security considerations.

However, if the objective is to stop the machinery and do as much economic damage as possible, fine abrasives are far superior for several reasons. Perhaps the most important reason is that these abrasives are *hard* — hard enough so that a much smaller amount will do the job of a large amount of ordinary sand. In fact, 1/4 cup of silicon carbide (the common form of rock polishing grit) is sufficient to knock out most heavy equipment engines.

The *fineness* of this stuff is an advantage, too, since it allows the grit to be easily added through the oil dipstick hole, should the filler cap be locked. The fineness of the grit also makes it less likely to be trapped by the oil filter than would ordinary sand.

Add your grit to motor oil at a ratio of one part silicon carbide to four parts oil. This mixture makes it easier to add the grit, and also helps conceal signs of tampering. Shake your grit/oil mixture well before adding and make sure that it contains no lumps. Use a funnel. Allow plenty of time to drain, especially if you're using the dipstick hole. "Chase" your mixture with a little clean oil to remove any tell-tale signs of grit.

It is possible that both the oil filler hole and the dipstick hole will have locks on them. In that case, you may punch or drill a small hole (large enough for the spout of your funnel) in the filler pipe, dipstick tube or their locked covers. If done in an inconspicuous place or well camouflaged, it may not be noticed until it is too late.

Rock polishing grit also works very well with transmissions, gear boxes, hydraulic systems and fuel tanks. In some cases it may be better to introduce the silicon carbide in its dry, powdery form, or mixed with a different, more appropriate liquid.

— Engine Grinder

Ned replies:

You raise some good points. In fact, *several* people wrote in to emphasize the superiority of rock polishing grit over ordinary sand. My original objections were indeed based on security considerations — by buying the grit, one adds another link of potential evidence to the chain that just might eventually trip them up. If willing to take that extra risk, then go ahead. But take all the necessary precautions. Buy the grit in a large city where you are not known; pay cash so as not to leave a "paper trail;" and above all, don't keep any of the stuff on your person, in your vehicle, or around your home after you've been involved in a "mission."

—Ned Ludd

Dear Ned,

I've been using ceramic "crock-sticks" (sold as knife sharpeners) for use in pinning trees and have noticed a new, unbreakable type of crock-stick on the market. These unbreakable sticks appear grey in color and I wonder if they have any metallic content which could be picked up by a metal detector. Any information on these new products?

—Sleeping Bear

Dear Bear,

The metallic content of any prospective tree pin is best checked with a magnet (just carry the item to the section of the hardware store where magnets are displayed). Though this will not reveal non-ferrous metals, they are probably too soft for pins anyway. Often the store manager knows what an object is made of.

The cheapest way to check for hardness is to saw the pin with a hacksaw. The blade will dull quickly if the pin is of suitable hardness.

Remember that fragments or cobbles of widely available quartz rock, imbedded in a matrix of resin or hard-drying glue and formed in a paper tube (which is discarded later) provide perhaps the most economical means to make a tough, non-metallic tree pin.

—Ned Ludd

Dear Ned Ludd,

A "Valve Core Extractor" (for the valves on tires) is the smallest, lightest and cheapest tool in my monkeywrenching kit. It's the same size as a valve cap and costs less than a buck at any bicycle shop. I use it to punish trespassing smog machine owners.

To use, simply unscrew the cap from the valve stem and insert the extractor into the stem while twisting until you feel the tool engage the valve core. Then unscrew (counter clockwise) the valve core and throw it into the bushes. Repeat three more times, then vamoose.

I wonder how they ever got their car out of that canyon?

—Del Mar Man

This sounds truly fiendish.

—Ned Ludd

Ned Ludd News Flash

The day before transmitting to our typesetter, we receiving the following note from a West German friend. We hope in the future to report at length the advanced state of monkeywrenching in Western Europe.

On November 26, 1986, police authorities in the state of Bavaria, West Germany, announced to the press that they have established a special branch which will coordinate police investigation of ecotage incidents. Ever since the Chernobyl accident, militant anti-nuclear activists have made a full-time project of toppling power line towers. In Bavaria alone, 60 towers have been damaged this year, with damage estimated at more than 2 million mark ($1 million). Bavarian police authorities are offering a reward of 150,000 mark ($75,000) to anyone providing information leading to the arrest of monkeywrenchers. The Bavarian Department of the Interior also announced that anyone arrested for committing ecotage will be charged with conspiracy to commit acts of terrorism.

ECODEFENSE

A Field Guide to Monkeywrenching

The Second Edition

Available April 1, 1987

The 2nd Edition of *ECODEFENSE* has been sent to the printer. Considerable additional material has greatly expanded and improved the book. Entirely new sections include Destroying Heavy Equipment (21 pages with over one dozen detailed illustrations), Computer Sabotage, Condo Trashing, Urban Monkeywrenching, and Mining Ecotage. Chapters on Tree Spiking (including the Blade Ruiner cartoons), Survey Stake Pulling, Security, and Trapline Sabotage have been greatly expanded. All the original material has been retained in the 2nd Edition although it may be revised. While the first edition of *ECODEFENSE* had 186 pages, the second edition has 308.

Because of the great expansion in the 2nd edition, all readers of *ECODEFENSE* should update their copy of the book. To encourage *Earth First!* subscribers to do that, we are offering a special pre-publication sale on *ECODEFENSE — THE SECOND EDITION*. The 2nd Edition will sell for $12 plus $1.50 shipping ($13.50 mail order), but if you 1) are a subscriber to *Earth First!* and 2) have a copy of the first edition of *ECODEFENSE*, we will send you a copy of the 2nd Edition for only $9 postpaid (a savings of $4.50) if we receive your order before April 1, 1987. Along with your $9, you must send your mailing label from *Earth First!* and page 185 from the first edition of *ECODEFENSE*. We will mail you your copy of the Second Edition by April 1. Sorry — only one copy per person on this special price, but we are happy to take orders for additional copies at the full postpaid price of $13.50.

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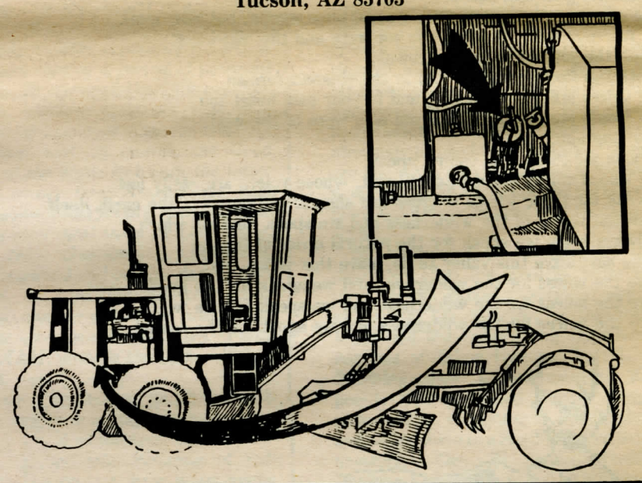


Freddie Pot Cops Danger to Monkeywrenchers

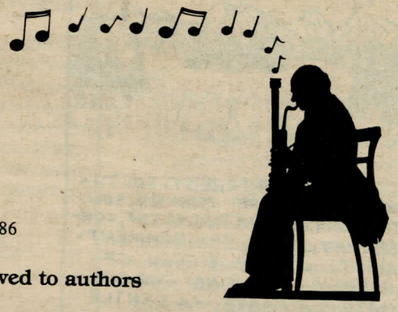
One result of the "Drug Bill" which was pushed through the last session of Congress amid so much media hoopla is a little-noticed item which means that the woods will soon be crawling with Freddie law-enforcement agents, something that prospective monkeywrenchers ought to be aware of.

Part of the legislation is the so-called "National Forest Drug Control Act of 1986," which gives the Forest Service the authority to hire 500 special agents with a budget of up to $20 million a year. The special agents will be law-enforcement officers with full powers to make arrests, conduct surveillance, execute warrants and sieze evidence. They will also be armed. While the intent of the legislation is to curtail the cultivation of marijuana on National Forest lands, it would be naive to assume that these agents will confine their activities *solely* to drug cases. In National Forests which have a significant "problem" with monkeywrenching, the temptation to use the special agents to counter such activity will probably be irresistible. And certainly, special agents who by happenstance encounter monkeywrenchers in *flagrante delicto* will drop whatever they were working on to arrest or pursue the monkeywrenchers.

The impact of another 500 law-enforcement officers on the National Forests will be significant. There are 156 National Forests, so this comes to slightly over three officers for each Forest. Naturally, the new special agents are going to be concentrated in those regions which have the most marijuana cultivation: Northern California and Oregon in particular, but also probably Arkansas and the southeastern states. We can probably assume that National Forests in these regions will be getting a half-dozen or more agents *each* , but we can also assume that there will be few National Forests in the country that will not be getting at least *one* special agent. Since there are some National Forests today that have only one full-time law-enforcement officer on their staff, and since the new special agents might actually spend much of their time in the *woods* (as opposed to sitting behind a desk in the SO or sleeping in a crummy on some backroad), this legislation will increase security problems for the average monkeywrencher.

In cautioning the ecoteur about this new problem, it is also a good idea not to be overly negative. If monkeywrenchers are aware of potential security problems, and take proper precautions (such as the advice given in **ECODEFENSE** and in this column), monkeywrenching will continue to be an effective and safe deterrent to mindless destruction of wilderness.

ARMED WITH VISIONS



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WOMAN OF THE WOODS

In the great white feathers
she comes, wearing horns
naked as the woods in winter.

Hair like a garden of a wild ebony
weaving magick tapestries in clear light
as she kneels down to draw
her circle in the black flesh
of the damp earth.

Daughter of Diana
when shadows swallow the day
she lights a fire dream-bright
on her hill of emerald blades
that sway lazily in the breeze.

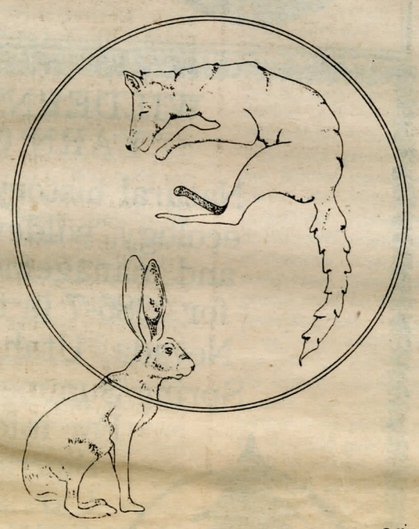
Huntress of the dark
she moves with grace and speed
fast as lightning, bold as thunder.

From Wolf Moon to Cold Moon
living natural and free
like a tribal woman-child
of the great Earth Mother.

Gerina Dunwich
Downers Grove

SOMEHOW THE DIRECTION'S ALL WRONG
FOR WHAT HAD BEEN A SHARING OF FOOD
IN THE VILLAGE BODY IS BROKEN! —
THE CELL'S GONE MADLY CAPITALIST
A GLUTTON ITSELF & STARVES THE REST
REEKING ON INVASIVE METABOLIC HEGEMONY
A MANIFEST DESTINY
ESTABLISHING COLONIES AGAINST THE TRIBE
BUT MANY RAVENOUS PLASMUS WASTE THE LAND
AND IN THE DECAYED SURROUND
NO ORGAN/ISM SURVIVES

DARKFIRE



Pucci

Getting Through November

Hawk
rides the air-trails
motionless
save for her lift and fall
through gray light.

Through long time,
she
and her kind
have let themselves be carried
on currents which they know
only by their sustained presence
silent
above black branches.

Wingless,
the year goes to earth.
Christmas day is the fourth spin
around the lengthening of the light: we uncoil
toward Midsummer's Eve, sighing
always into change.

Dying, celebrating
we rise up past cynicism and joy's profit
and loss. The year
breathes
in
and out
in great gasps,
pivots on the last month's last week,
spins,
scattering, as might July pinwheels,
sparks of pine
and light
and love. We are all
hawks,
buoyed-up,
sustained,
easy on the air,
bound for earth in our sweet time;
for now, lifted
by something we cannot see or measure,
but,
in which
we might
simply
take delight.

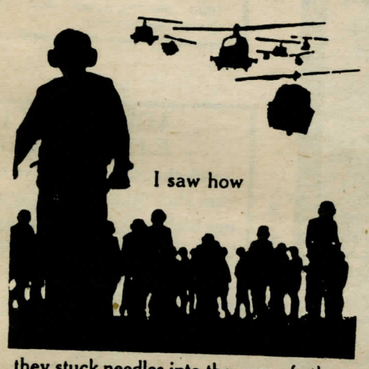
Pirate Jenny
Flagstaff

SOMOZA DESVELIZA LA ESTATUA DE SOMOZA EN EL ESTADIO SOMOZA

No es que yo crea que el pueblo me erigio esta estatua
porque yo se mejor que vosotros que la ordene yo mismo.
Ni tampoco que pretenda pasar con ella a la posteridad
porque you se que el pueblo la derribara un dia.
Ni que haya querido erigirme a mi mismo en vida
el monumento que muerto no me erigireis vosotros:
sino que erigi esta estatua porque se que la odiais.

It's not that I think the people erected this statue
because I know better than you that I ordered it myself.
Nor do I pretend to pass into posterity with it
because I know the people will topple it over someday.
Not that I wanted to erect to myself in life
the monument you never would erect to me in death:
I erected this statue because I knew you would hate it.

by Ernesto Cardenal
(translated by Steven F. White from *Poets of Nicaragua*, Unicorn Press, 1982)



they stuck needles into the eyes of other companions of mine and how blood came out of their eyes. You could hear shouts and cries and how they were killing people with machetes, and how people were dying slowly.

This year, do it right.

IT WORKS

A WOMAN IN COLORADO

-for Lee Evans

She is happy
with her many silver bracelets
sliding in snow metal circles,
mine-dug cinches
on her arm that
reaches for her fur-lined purse
and her hand
slips like baked mud
from her fingers - even they are tanned
they look like finely brushed suede
around the heels of Firenze shoes
walking up over the sandstone
closer to the rock outcrop
above the Roaring Fork River.

So tell us something about yourself
let's hear your life's story
some new people ask.

She dips her hand into her purse
finds green glitter beads
they sparkle against the sandstone
against a peeled willow branch
and she wants to find a cave to lie
in like a red acorn
caught in a depression in the top of a boulder
in some water with other red floating things
that she will see
on the way down.

Susan Anderson
Aspen

MESSAGE #7

found by Jeri McAndrews

Americans are so funny!
To know hunger, you talk
about it.
To experience poverty,
you read a book.
Love - films.
Food - eat out.
Even the Shrine
is a machine
in the living room.

Giang Luong Brown
a 16 year old orphaned Vietnamese
refugee
living in North Carolina

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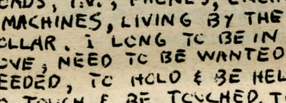

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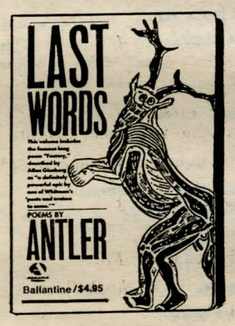

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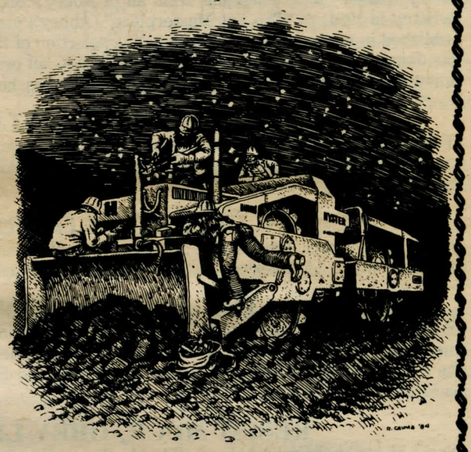

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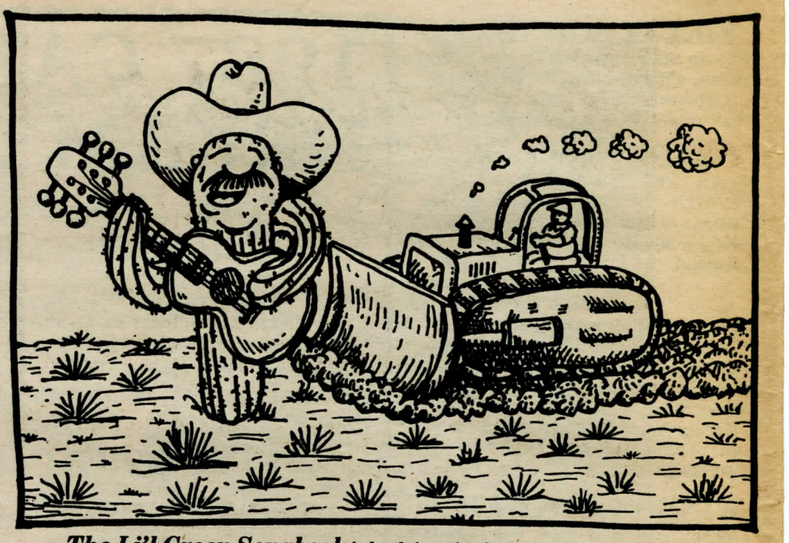

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John Zaelit's powerful impression of wilderness defense both old and new — the monkeywrench and stone club crossed. Black design on tan or blue 100% cotton Beefy-T. **$9 postpaid.**

EARTH FIRST!
Fist logo with words "EARTH FIRST! No Compromise in Defense of Mother Earth!" in black on green or red 100% cotton Beefy-T or french cut 50/50 blend. **$9 postpaid.** In kid's sizes, too! Only color is green, 50/50 blend, sizes XS - L. **$6 postpaid.** Be sure to specify kid's when you order.

DEFEND THE WILDERNESS
The monkeywrencher's shirt. Art by Bill Turk. Silver design on black 100% cotton Beefy-T for night work or black design on white 100% cotton. **$9 postpaid.** Also available in black long sleeved Beefy-T (**$11 postpaid**) or black french-cut 50/50 blend (**$9 postpaid**).

GLEN CANYON DAMN

THE CRACKING OF GLEN CANYON DAMN
Jim Stiles' infamous masterpiece. Keep on praying for that one little precision earthquake! Black design on blue or tan heather 75/25 blend. **$9 postpaid.**

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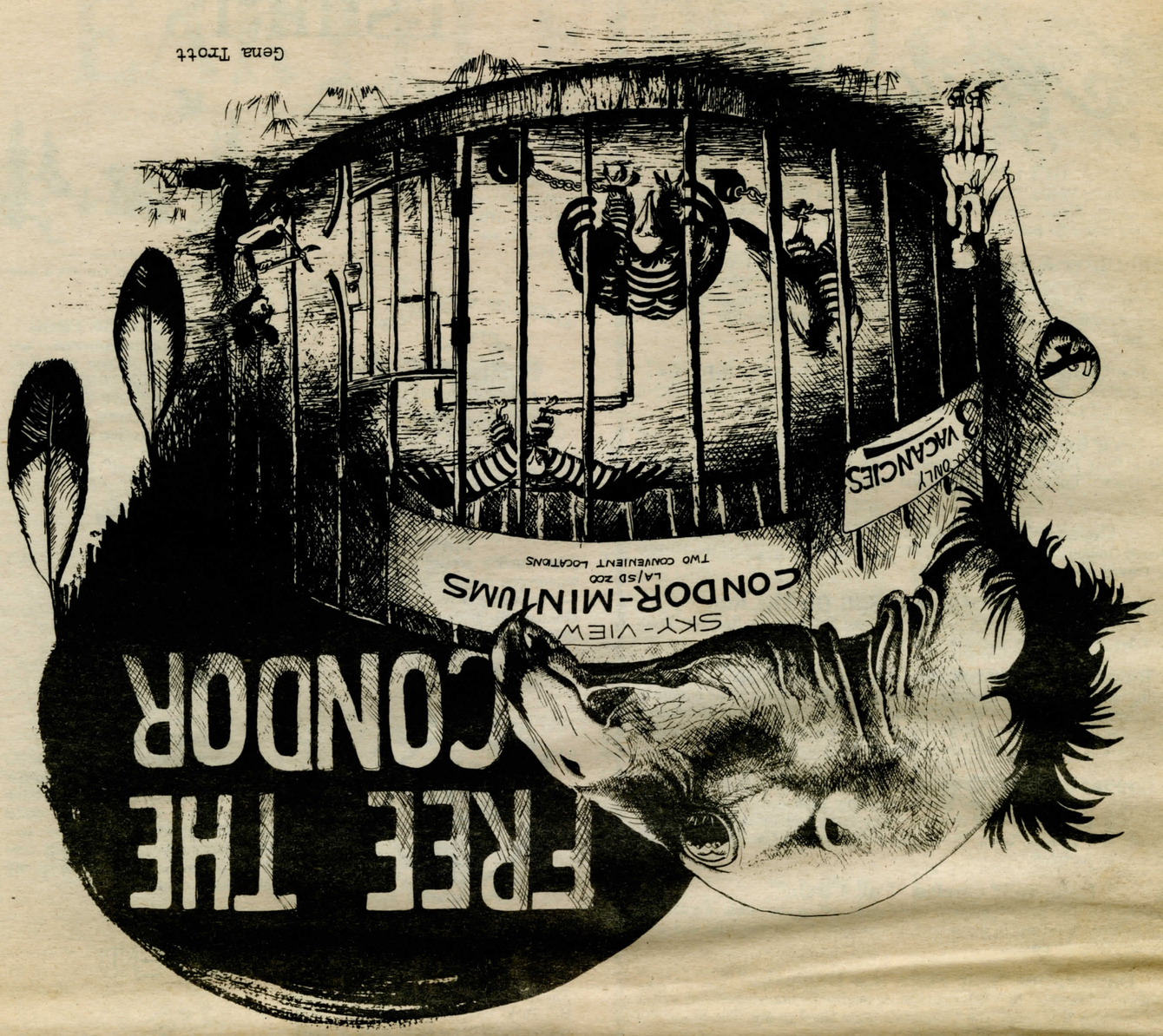

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